HERALD OF THE MORNING.

The seed of the woman shall bruise the serpent's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn it, and overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it him."

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1897

N. H. BARBOUR, Editor, ROCHESTER N. Y.

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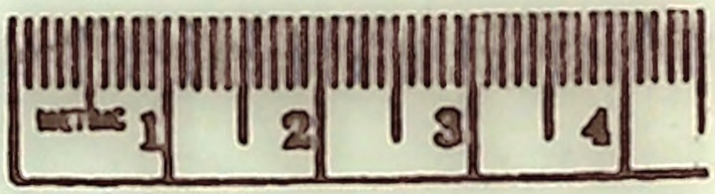

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HERALD OF THE MORNING.

A MONTHLY MAGAZINE,

DEVOTED TO

THE GOSPEL OF RESTITUTION.

OR THE FAITH ONCE DELIVERED TO THE SAINTS.

THE TRUTH AGAINST THE WORLD.

MARCH.

"By Him to reconcile all things unto Himself."

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THE LAKE OF FIRE.

"And whosoever was not found written in the book of life were cast into the lake of fire," (Rev. 20: 15.)

Eternal fire, hell fire, the lake of fire, all have one and the same meaning; destruction. And this destruction is constantly drawing every perishable thing into its bosom. It is the all pervading forces of nature, a sea illimitable, eternal, destroying wherever the imperfect is found. Prepared in the economy of God for the destruction of evil, 'the devil and his angels;' whatever fails to attain to the perfect. Its destructive energies are consuming all defective organism or imperfect types of life now, as surely as it will destroy all not written in the book of life, when the thousand years are finished. Decay and rust are slow combustion in this lake of fire, which is constantly burning.

Opposed to this disorganising energy is the life principle eminating from God, which is constantly organising and building up. Thus these two contending forces, the eternal fire, and the eternal life. are striving for the mastery. And only that which overcomes on this vast arena in the struggle for life will survive. As yet only with one man has the life principle triumphed over the eternal fire; he can say, "I am he that liveth, and was dead, and, behold, I am alive for evermore." Whatever survives, organic, or inorganic, must be eternally superior to these destroying forces;—Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, HE shall dwell on high," &c. (Isa. 33: 14).

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THE GOSPEL FAITH
AS ADVOCATED IN THE HERALD OF THE MORNING.

First, that there will be a restitution of all things, all that was lost by the sin of Adam will be recovered by the righteousness of Christ,—"Behold the Lamb of God that taketh away the SIN of the world." This is universal salvation, since the Adamic sin brought universal condemnation; hence, all that die in Adam, will be made alive in Christ. But salvation only places man back to the condition from which he was lost; namely, on probation again for eternal life, as he was before the fall; then if he dies again, it is a second death, for which there remaineth no more sacrifice. The kingdom referred to in the gospel, is the "first dominion" restored, and the gospel is the good news, "the glad tidings of great joy which shall be to ALL people;" because "all that die in Adam, are to be made alive in Christ."

THE PLAN OF REGENERATION.

Holy Scripture reveals a definite plan for the generation and *re*-generation of the entire race, every human being; a pre-ordained plan in its two Adams and two births, which nothing can thwart. As Adam was the head of the race in its generation, so Christ, the "second man Adam," is

head of the regenerated race. And as there is to be a restitution of all things, all that was lost in Adam restored in Christ, all mankind must be born again, "born from the dead." We are born again, in figure, at conversion; we die, are buried with Christ in baptism and raised to newness of life; all of which is a figure of death and resurrection, the "one baptism," but man must die in fact, before he can experience resurrection, the real second birth, or be "born from the dead," as was Christ.

The regeneration and resurrectiou of the "church of the firstborn," is only that of the elect Church, a little flock, an espoused virgin, (2 Cor. 11: 2,) to be married, (Rev. 19: 7,) when the Bridegroom comes, (Matt. 25: 10;) and will be called, New Jerusalem, a universal mother, as was Eve, (see Rev. 3: 10, Gal. 4: 16, Gen. 3: 20.) While the regeneration of the world belongs to the millennial age after the union of the *second* man and his wife, as truly as its *generation* followed that of the first man and his wife; the first being a figure of him that was to come, (Rom. 5: 14.—These Scriptural figures may sound strangely, nevertheless they are used in speaking of regeneration, even as in the generation of the race; the earthy being a figure of the heavenly.

The first man, of the earth earthy, was alone, a deep sleep came upon him, his side was opened, his wife is made, the marriage consummated, and the generation of the race follows; Eve being "the mother of all living," (Gen. 3: 20.) "Adam was not deceived, but the woman." Christ also "was made sin for us," a willing sacrifice. But if I tell you of the heavenly man, how he is alone, that a deep sleep came upon him; of his opened side, of his wife, now being formed, "bone of his bones, and flesh of his flesh," that she will be made alive "at his coming," and presented to him "as a chaste virgin unto one husband," that she is to take a new name, "the city of my God, which is the New Jerusalem." (Rev. 3: 10;) and that she also will

become a universal mother, (Gal. 3: 20;) how can you who believe not Moses, believe these things? For, said Jesus' in referring to this same subject, the second birth, "If I tell you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things." And yet this restitution of all things, by a second Adam and a second birth, is the gospel of the kingdom, the lost dominion restored. and he that believeth not shall be condemned.

Christ was "the first born from the dead;" his wife, they that are his, to be made alive at his coming, is next in order; while the regeneration of the world follows the marriage; and the marriage is not due, until the Bridegroom comes, (Matt. 25: 10;) and the times of restitution begin. Since the heaven must receive him, until the times of the restitution of all things," (Acts 3: 21.)

Why does holy Scripture speak of a "second man Adam," of his "wife," of their union, call her, like Eve, a universal mother; call the resurrection a birth, and affirm that all will be made alive in Christ? if this is not the gospel, "the glad tidings of great joy that shall be to all people"? This PLAN of regeneration conflicts with no Scriptural doctrine; it harmonises election, free grace, universal salvation, the narrow way that few can find, &c. &c. Election obtains during this gospel age while the bride, those the Father has given to Christ, are being developed. Free grace obtains after the marriage, (Rev. 19: 7,) when "the Spirit and the bride say, Come."—An espoused virgin is not a bride until after the marriage, If we recognise God's revealed plan of re- generation, let us be consistent. —God did not give the world to Christ at his first coming, Jesus said, "I pray not for the world, I pray for them thou hast given me." The world do not come to Christ; "All that the Father giveth me cometh to me;" and "No man *can* come except the Father draw him." We need carry no burden for souls, 'the Lord knoweth them that are his.' "The world hateth me," said Jesus. God will give them

to Christ at the end of the gospel age, to be destroyed; 'Ask of me, and I will give thee the heathen for thine inheritance, and thou shalt dash them to pieces," etc. As in the days of Noah, the flood came and took them all away so shall it be in the day when the Son of man is revealed.

Only the elect church, espoused unto one husband, even unto Christ, are ever to be saved out from the old Adam race; just a seed, Christ, and they that are Christ's. After this seed is taken out, caught away to meet the Lord, the old Adam man will be quickly destroyed, And death ends all on that plane. But "He that sat upon the throne said, Behold, I make all things new." Will He make a new heaven and a new earth, and the world of mankind that God so loved, not be born again? And if any man be in Christ, he is a new creature.

This is universal salvation, all the race saved from death; not from dying, it is appointed unto men once to die, but saved out from the death condition after the sentence has been executed. Surely, God has the right to recreate; and as death came by one mans' offence, the race are not responsible; God could not be just and not be the "saviour of all men," (1 Tim. 4: 10.) And yet the Universalists' doctrine is not true; for after being saved from the Adamic death and brought to a knowledge of the truth, until "every knee shall bow, and every tongue confess," after tasting the good word of God and the powers of the world to come," many will sin wilfully bringing on themselves a second death," for which there remaineth no more sacrifice.

This good news of restitution is the true gospel, "the faith once delivered to the saints," lost during the dark ages, but now restored as the forerunner of "The times of restitution, when He shall send Jesus" (see Acts 3; 21.)

The nominal church hold only fragmentary truths necessarily mingled with much that is not true,—tares and wheat growing together, And yet the age cannot end, "until we all come into the unity of the faith, and to the

knowledge of the Son of God." But this unity will be attained only as we learn to recognise the one great foundational truth of the gospel; the truth as it applies to each particular age. and links together the ages, the Mosaic age, the gospel age, and the millennial age, with all their diverse conditions, into one great plan of redemption.

Christ came at the end of the one age, the "bride" will be developed and the marriage consummated, (Matt. 25: 10;) at the end of the next age, and the regeneration of the *world*, belongs to the millennial age; and yet no plan, no order, no system has been recognised. God trying to save as many as he can, while the devil is trying to damn them; and on whose banner as the ages roll by, has victory perched? "If the Lord be God follow him; but if Baal then follow him."

Like the Jewish church, the gospel church is zealous for God and the truth as they understand it. They did not understand that God had any thing for man better than the law of Moses; and nothing for Gentiles only through themselves. But the first advent of Christ ended the Mosaic age, and brought in a higher dispensation. So the gospel church think that God has nothing better for mankind than what belongs to this present dispensation. But if the first advent, brought an enlargment of the plan, glad tidings to Gentile as well as Jew, why may not the second advent of Christ bring still grander manifestations of the love of God? The Jew did not think it possible to enlarge the plan that shut out the Gentile world; "it was not lawful to give the children's meat to dogs." But the coming of Christ, and a change of dispensation, made it lawful. Greater changes are coming now, and new and greater manifestations of God's love for the world. The Jewish church was not the world; the gospel church, taken out of all nations, are not the world; "I pray for them, I pray not for the world," said Jesus. Their chance has not yet come. The conditions for the church are not the condi-

tions for the world. The building up of the second man and his wife, differs from the law of regeneration for the world, even as the building up of the first man and his wife differed from the law of generation.

The Jewish church found it hard to believe that God had any thing better for mankind than the law of Moses. And whatever the gospel church, its teachers and masters in Israel may now think, he will again extend the grace of God through an elect church to the world; for when the espoused virgin becomes the "bride, the Lamb's wife, the "well of water" becomes "a river of the water of life." The destruction of the world, when Christ comes, even as at the flood, is only crucifying the old man, before building up the new man; for the son of the bondwoman shall not be heir with the son of the free woman.

THE BONDWOMAN AND FREE WOMAN.

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants," (Gal. 4: 22–24.)

The bondwoman in the allegory answers to Abraham's seed who are in bondage, the Jerusalem that now is and is in bondage with her children; while the free woman answers to the New Jerusalem, (the bride the Lamb's wife.) The one seed being born after the flesh, the other by promise. Thus Hagar and Sarah answer to the two covenants, or two Jerusalems; the children of one, the natural seed, born after the flesh, the other, the heavenly Jerusalem by promised, or resurrected life.

An allegory is an illustration in which the real characters are hidden. Hagar and Sarah are, therefore, not the real bondwoman and free woman, they and their children

simply represent two covenants, as the apostle affirms. It follows then, that Ishmael and Isaac and their posterity, are not the real seeds referred to; the seed of the bondwoman, and the free woman means a great deal more than Ishmaelites and Israelites; as much more as "the Jerusalem that is above, that is free," means more than Sarah, Abraham's wife. No one can read Gal. 4: 30, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman," and suppose the apostle was merely referring to the fact that Ishmael failed to inherit part of the property of Abraham. He had just informed them that the Jerusalem then existing, and her children, answered to, or were in the same rank, (see mar. of vers 25,) as Hagar. And in the 3rd chapter we learn that Christ, not Isaac, was the seed to whom the promise was made. (See also verse 19, where we learn that the Isaac race were not the seed of promise. "The law was added by reason of transgressions until the seed should come to whom the promise was made;" "and the promise was, Unto thy seed, which is Christ." Hence the twelve tribes of Israel, who came before the law, and to whom the law was given, are in no sense whatever, the true seed of promise, any more than Sarah is the "bride the Lamb's wife." "For if they which are of the law be heirs, faith is made void, and the promise of none effect" (Rom. 4: 14.) Only Christ, and they that are Christ's are heirs according to the promise, (Gal. 3: 16, and 29.)

God is the one Father; and to know HIM we must know what he has revealed concerning himself. And it is in this Abrahamic allegory that we can learn how God is made a Father; in other words, how children of God are developed. We have already seen that it is through two Adams, and two births. "First the natural, and afterward the spiritual,' (1 Cor. 15: 46, and context,) where the natural man and spiritual man is referred to.

In this allegory Abraham and his two sons are used as a

figure of God and his two sons, Adam and Christ; the "first, or natural man," and the second, or spiritual man. Hence, the apostle speaks of Isaac, as "he that was born after the Spirit, and of Ishmael, as "he that was born after the flesh," (verse 29. Of course, Isaac was not born after the Spirit in fact, since Jesus affirms that to be the second birth, or resurrected life. And being a figure of the resurrected Christ, Abraham "received him from the dead, in a figure," (Heb. 11:19.)

In Rom. 4:17, we learn that Abraham "was made a father of many nations, LIKE UNTO, (see margin,) him whom he believed, even God who quickeneth the dead." [A knowledge of God, and Jesus Christ is necessary to eternal life, (John 17:3.) And this knowledge can be acquired only by what is revealed concerning them. And the predominating theme of Holy Scripture is, Children of God, and how we become children. Jesus says that "all things are done in parables and dark sayings;" then it is surely worth while for us to investigate some of these allegories and dark sayings.]

Abraham was made a father like unto God who quickeneth the dead. And Jesus says in the resurrection, "they are children of God, being children of the resurrection," (Luke 20:36.) Again, "Children of the flesh these are not the children of God, but the children of the promise are counted for the seed," (Rom. 9:8.) Then "Israel after the flesh," (1 Cor. 10:18,) are not children of God, nor are they counted for the seed. What I desire to make clear is, that Isaac of the allegory, was not the son of the real free woman; that the free woman is the resurrection covenant; and Christ is the one and only seed of promise; and that "in him, there is neither Jew nor Greek, but a new creature." Thus you will see that as Isaac, Abraham's second son, answers to God's second Son, so Ishmael, the son of the bondmaid, answers to the Adam, or man in "the bondage of corruption;" Abraham being made a

father first, by a son of a bondwoman, and afterward by a son of the free woman. And though Ishmael was a son of Abraham, even as Adam was the son of God, (Luke 3:38;) neither are recognised of God; Christ being the one and only begotten, "My beloved Son, in whom I am well pleased." (Matt. 17:5,) the Son God had given up to die. And God said to Abraham, "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt offering," (Gen. 22:2.) And even the three days are recognise in the figure. Abraham must go three day's journey in making the sacrifice; and as though the figure was yet lacking in one point, "Abraham took the wood of the burnt offering and laid it upon his son Isaac." Thus, Abraham, was made a father like unto God who quickeneth the dead, receiving his son from the dead, in a figure.

[Who can doubt the divine inspiration of the Bible supported by such evidence? That allegory of Abraham and his two sons was not, like the "higher critics," a thing of yesterday; it occurred two millenniums before the wood of the burnt offering was laid on Christ. How is it that type and antitype are so true one to the other, if He that "declareth the end from the beginning," (in these parables and dark sayings,) was not their Author and Arbitrator?]

As Isaac is a mere type of the spiritual, or resurrected man, so Ishmael is a type of the old Adam, or natural man. And those who build on "Israel after the flesh," as the seed of promise, shall of the flesh reap corruption. The promise was, Unto thy seed which is Christ, Abraham's two sons were Ishmael and Isaac; God's two sons are Adam and Christ. The firstborn, lost the inheritance, "cast out the son of the bondwoman, for the son of the bondwoman shall not be heir with the son of the free woman."

As Isaac was a mere type of Christ, so Abraham, the father of the allegorical seed, is a type of the Father of the true seed. And being a type of the "One Father," he is

spoken of in Scripture as a universal father. But when the Eden covenant, the real free woman, so long barren (until the seed of the bondwoman is grown,) shall be restored to favor, (Isa. 54,) both typical father and typical seed will be no more; the shadow will be lost in the substance; the resurrected Christ, being, not Abraham's seed, but Abraham's Lord.

While the typical seed were in fact, children of the bondwoman, the Jerusalem of bondage; and, like other sons of Adam, "in the bondage of corruption," they represented in figure, the resurrected man, or son of the heavenly Jerusalem.—Perhaps I should say right here, As Christ who is the resurrection and the life, and they that are to be made alive at his coming, are the one and only seed of promise; that the true Israel, or seed of the free woman, is the resurrected man. This, of course, will be recognised only when the reader has learned something of God's plan of being made a Father through two covenants; one which is unto death, typified by the law grav n on stone; God's covenant with the "natural man," or natural seed; and second, the free woman, or resurrection covenant: two covenants and two births. "First the natural, and afterward that which is spiritual; "scwn a natural body, raised a spiritual body."—Israel being a resurrected seed, allegorical Israel must be a typically resurrected people. Hence Isaac was born of resurrected or restored life; and typical Israel partook of that restored life through Isaac, even as the true Israel will partake of the resurrction life that is in Christ. Why was that Abrahamic allegory so arranged? Why should he be made a father, first, by a bondwoman, and by the natural law of generation; and then by a free woman whose vital power was dead, and must be resurrected? Was it to enable the Jewish writers to tell a marvellous story about their progenitor, and make fools, wise only in their own conceit, ridicule Holy Scripture? Or that God chooses to make known his purposes in allegory and type, and that the father of the typical seed must, therefore, "be made a father, like unto him whom he believed; even God, who quickeneth the dead; and calleth those things that are not, as though they were." —He called that circumcision, which was not circumcision; and a people Israel, who were not "Princes of God," but were "of their father the devil."—A type in Scripture is always spoken of as if it were in fact that of which it is only a figure. And so God speaks only in parable and dark sayings, and calleth those things that are not, but only in process of development, as if already perfected.

RESTITUTION OF ISRAEL.

"Israel is my Son, my firstborn," (Exo. 4. 22.)

The resurrected Christ is God's Son, his firstborn from the dead; and Israel is a resurrected seed.—Even allegorical Israel were in figure, a resurrected seed, (Heb. 11. 19.)—This subject of the restitution of Israel is so deep that I am fearful lest in sending it out for promiscous reading it may be to som e extent, casting pearls before swine. Christ was the firstborn of the true Israel of Scripture; he was the Isaac, the firstborn of the free woman. All that was before him was allegorical, and like their tabernacle system. "a figure for the time then present," (Heb, 9: 9.) The natural seed of Abraham were the seed of promise, only in figure, in which God "speaks of things that are not, as though they were." To claim that they are, is to build on the letter that kills. But the hidden meaning "is foolishness to the natural man." That the Isaac race were not the seed of promise, see Gal. 3: 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." The promise in Eden, and the promise to Abraham refers to one and the same seed: only to Abraham it was made under the guise of an allegory. And no one

believes that the promise, "the seed of the woman shall bruise the serpent's head,' had any reference whatever to Isaac. "The promise was not unto seeds, as of many, but as of one, Unto thy seed which is Christ."

Restitution is the foundational truth of Scripture, Paradise restored; dominion lost by the first man, restored by the second man, is the kingdom; and the gospel is the good news. "The times of the restitution of all things," all that man lost, begin at the return of Christ, (see Acts 3: 21, and it is "when the Son of man shall come in his glory," that he takes his seat on the throne of his kingdom. Thus the Times of restitution begin when he begins his reign on earth. And as he is to reign till he has put all enemies under his feet, and death, the last enemy is not destroyed until the thousand years are ended, it follows that the Times of restitution, and the time of his reign, are one and the same. The restitution of a dead race, and a sin cursed earth, is a new creation; "And I saw a new heaven and a new earth." "And he that sat upon the throne said, Behold, I make all things new." Thus, the restitution of all things, spoken of by all the holy prophets since the world began; and by Jesus himself, (Matt. 17: 11,) is the redemptive work of Christ and his bride during the kingdom age. And he who fails to preach the good news of restitution, fails to preach the gospel.

"Israel is my Son, my firstborn." Adam was God's son, true he was only "a figure of him that was to come." But when man fell into "the bondage of corruption," God's son went down into spiritual Egypt, "where also our Lord was crucified," (Rev. 11: 8.) Christ and Adam are spoken of as if they were one and the same; a figure is usually so spoken of, and Adam was a figure of Christ. Hence, in Heb. 2: 6–9 you cannot distinguish between them; and so Christ was slain (in figure,) from the foundation of the world. That Israel going down into Egypt, really referred to God's firstborn, and not to typical Israel, is evident

in the fact that, "Out of Egypt have I called my Son,' had its fulfilment in Christ, (Matt. 2: 15,) I am aware that in dealing with the spirit, or hidden and true meaning of the word, we stand on holy ground, prohibited even to angels, (1 Peter 1 : 12.) [Let us then, pray for spiritual discernment to which the natural man cannot attain.]

Israels' restitution, Out of Egypt have I called my son, means the restitution of the human race, Gods's son, even his firstborn, "from the bondage of corruption,—spiritual Egypt—into the liberty of the glory of the children of God. And Christ, not Moses, is the Deliverer. And the Times of the restitution of all things, is the period that will cover the journey from spiritual Egypt to the heavenly Canaan, during which journey mankind will eat that true bread that came down from heaven;—not as allegorical Israel ate of that typical bread, and are dead, but he that eateth of this bread shall never die. "And the bread that I will give is my flesh, which I will give for the life of the world," said Jesus.—Not the flesh born of Mary, that was of the earth, earthy; this bread comes down from heaven; and must be eaten on the day it descends from heaven. Hence, they that are his, are made alive,—eat and live forever—at his coming. But enough will be supplied for the seventh day (of the Lord) since no new supply will be given on that day.—Jesus comes from heaven on the evening of the sixth day.—Jesus "being the propitiation for our sins; and not for ours only, but for the sins of the whole world.

A type points to something, and is fulfilled in that to which it points. If the Israel of the flesh, delivered from literal Egypt were really God's son, his firstborn, (Exo. 4: 22,) then "out of Egypt have I called my son," had its fulfilment when they came out, and was not an event to have a fulfilment at some future time. But if Christ was God's Son, his firstborn, and was in the condition spiritually called Egypt, then the prophecy could have a fulfilment in him, as the New Testament affirms. That idoli-

trous "house of servants," were not God's son, his first-born, only in figure, and in so calling them he was "calling those things which are not, as though they were."

It is surprising to me how any one can read the New Testament, and fail to see that, as every thing pertaining to that people, their tabernacle, their temple, their passover, and their worship was all typical; and in addition to all this, the statement that the seed to whom the promise was made, did not come until Christ came; that he, and they that are his, are the one and only seed of promise; that in him there is neither Jew nor Greek, but a new creature; and that he is "the holy One of Israel," and yet fail to see that the Isaac race, resurrected in figure, are only themselves a figure of the true Israel of God. It is true they are called Israel, and so their lamb was called the passover lamb, but it was only a shadow; and their circumcision made with hands, was called circumcision, but it was not; nor was their tabernacle "made with hands," the true tabernacle; then why persist in believing that the Isaac race are the true Israel of promise? thus making TWO distincts seeds of promise, when holy Scripture says there is but one. Typical Israel restored, and still in the bondage of corruption,—even if they are converted, and a resurrected Christ, and they that are Christ's, made alive at his coming, cannot constitute the "one seed." If you insist that there are two seeds of promise, notwithstanding its denial in Gal. 3: 16; that the seed to whom the promise was made came before the law, notwithstanding its denial in verse 19; that "they which are of the law" are the heirs, no matter if Rom. 4: 14, does deny it; of what use is holy Scripture to you, since it opposes your theory on the Jew question?

The Bible speaks of two seeds, the Isaac seed, and the Christ seed; and of two Jerusalems; the one in bondage with her children, which "answers to Hagar; and the one that is free, "the mother of us all, both Jew and Gentile.

The one "now is," the other as one that is yet to come. Here, in the "Israel after the flesh," is the seed that answers to the son of the bondwoman; while the children of the Jerusalem that is above, are children of the free woman. "And what saith the Scriptures? Cast out the son of the bondwoman," etc. (Gal. 4: 30.) I wonder if any one is superficial enough to suppose the apostle is here referring to the fact that Ishmael failed to inherit part of the camels and flocks of Abraham. If not, to what or whom does he refer, unless to "Israel after the flesh," (1 Cor. 10: 18;) and if so, the question of heirship is settled, "For the promise was, Unto thy seed;" and the children of the flesh are not counted for the seed.

There are no two seeds of promise belonging to the restitution age, one is an earthly, the other a heavenly seed. These two women, answering to the two Jerusalems, are two covenants, one applies to children in bondage, the other to children of the promise, and who are free; one now is, and the other is in the future. One waxes old and passes away before the other is fully introduced. Now if the old Jerusalem is restored, during the times of restitution, and hence, after Christ comes, it still answers to the bondwoman, or else to the free woman; if to the free woman, then there will be two free women at one and the same time. If it still answers to the bondwoman, then instead of being cast out, she and her son are restored. And as Christ takes the kingdom under the whole heavens, the son of the bondwoman shall be heir of the Abrahamic inheritance with the son of the free woman. And corruption shall inherit, and be joint heir with incorruption. It also looks as though the theory that the "kingdom of God taken from them, and restored to them again, must be modified to agree with what Jesus says in Matt 21: 43.

As "Out of Egypt have I called my son," was fulfilled in Jesus, then it was not fulfilled when typical Israel went out. And as Jesus was only the beginning, the firstborn,

the great body of Israel are yet to be called out of Egypt.

The letter kills, the spirit giveth life. Our Lord was crucified in that great city, spiritually called Sodom and Egypt. He was not crucified in Jerusalem, but "outside the gate." That great city is also called, Babylon, in which all the blood that has been shed upon the earth is found, (Rev. 18: 24;) and hence, is "where also our Lord was crucified." Jesus was of the tribe of Judah, made of woman, made under the law; and sent only to them. Hence, all fulfilments in Jesus the "seed of David according to the flesh," were on the natural plane, and "were of no effect," (Rom. 4: 14.) They were restored from literal Babylon, had their literal temple cleansed, had their Elijah and their Messiah; and "all the land that the Lord sware to give unto their fathers, and they possessed it," (Josh. 21: 43.) And what did it all amount to, only as a shadow of good things to come? Jesus being the real seed of promise,—but first on the natural plane,—also, like them, came out of literal Egypt, and what of it? It is surprising that those belonging to the new covenant (by faith,) can believe that God will fulfil the promises a SECOND time, to those children of the old covenant. They have had their land, and their shadowy restitution; their kingdom, their Messiah, and all that God promised to that typical people. But there is a better seed and a better free woman than Sarah, Abraham's wife; a "better, that is, an heavenly country," and "better promises." But these better promises are the same promises, already fulfilled in the letter,-but now to be fulfilled, in the real meaning or spirit of the word. And it is written, that the natural man cannot discern spiritual things." But we need not stagger; only remember that "it is first the natural; and afterward that which is spiritual," and not, first the natural, and afterward that which is natural again, or, afterward a mingling of the natural and spiritual.

Jesus told Nicodemus, a natural Jew, that he must be

born again. This being born again, is the turning point between fleshly Israel and spiritual Israel; between type and antitype, between children of the bondwoman, and of the free woman. But the letter of the word does not refer or speak directly of the spirit of the word. If it did, the letter would be the spirit,—as some who know nothing of the spirit of the word affirm.—If the letter of the word had said, Except ye eat my flesh and drink my blood, means except ye shall partake of my resurrected flesh and blood by being born into my second man life, ye have no Son of God life in you, then the letter would have been the spirit, and access to the tree of life have been granted to the natural man; a calamity never permitted in Scripture.

That shadowy fulfilment belonged to the Jesus who was the seed "according to the flesh;" but, says the apostle, "Yea, though we have known Christ, after the flesh, yet now, henceforth know we him no more." Now he is "declared the Son of God with power, according to the Spirit; by the resurrection from the dead," This new born Jesus, no longer to be known as David's son, but David's Lord; no more the offspring but the root that will reproduce. Thus it was through death that the promised seed, the Holy One of Israel, God's Son, was baptised in the cloud and in the sea, when called out of spiritual Egypt, where he was crucified.

This turning point between the natural and the spiritual beginning at the resurrection of Jesus, is where modern Biblical exposition utterly fails. The Jesus born, "according to the flesh;" and the Jesus born, "according to the Spirit," are as different as is the shadow from the substance, the natural from the spiritual, the earthy from the heavenly, or as different as life is from death. So wide apart that on this side of the vast chasm, we are no longer to recognise, much less to build on the Jesus born of the flesh.

The argument that, as all prophecy pertaining to the first advent had a literal fulfilment, so a fulfilment on the

same natural plane must be expected at the second advent, is based on total disregard of this change from the natural to the spiritual; a change, which the "natural man" cannot comprehend, (1 Cor. 2: 14.) Hence, few can comprehend the restitution of Israel. If, henceforth, that is, after the death and resurrection of Christ, (2 Cor, 5: 15, 16,) we are to know no man after the flesh, hence, only "according to the Spirit," how can we any longer recognise "Israel after the flesh"?—This question is worthy of careful thought by those who are beginning to see men as trees walking.—There was a mighty difference in the Jesus according to the flesh; and the Jesus according to the Spirit, (Rom. 1: 4;) and "this same Jesus," the one born from the dead, the Holy One of Israel, "firstborn among many brethren," was the firstfruits of "the seed to whom the promise was made," (Gal. 3: 19.)

Thus the only Israel of promise, are "Children of God, being children of the resurrection," since the promise was not to two seeds. "Abraham was heir of the world, the "first dominion," lost by him who was a figure of the resurrected man; Adam being born, not of the flesh, but by his mortal body being quickened by the Spirit of Him who raised Christ from the dead, (Com. Rom. 8: 11.) When man fell, God's son, even his firstborn, went down into spiritual Egypt, where "our Lord was crucified; hence, when Christ arose "no more to return to corruption," the saying, "Out of Egypt have I called my Son," began to have a fulfilment on the spiritual plane. And, as will be made apparent later on, this was the antitype to the escape of Moses, as a prelude to that of the entire body of typical Israel in their restitution.—It will be remembered that Abram was in Canaan while Sarai was barren; that in the vision of chap. 15, his seed should be afflicted, and afterward, "they shall come hither again," (verse 16;) a restitution to Canaan.—What we want the reader to see, is that in the restitution of all things, to begin when Jesus

returns,—as with typical Israel, it began at the return of Moses,—the restitution of Israel, "God's Son, even his firstborn," will have its fulfilment. That the restitution of allegorical Israel, whether from Egypt or Babylon, is only a figure, even as they themselves, while typifying Israel,—the resurrected or Christ seed,—are in fact children of the antitypical bondwoman; answering to the Hagar of the allegory. That they answer to the letter; that all the promises to them in the letter, will be fulfilled according to the spirit of the promise. Even as with Abraham, the letter of the promise said Isaac, Abraham's son; while in spirit it meant God's Son. Why I want the reader to see these things, is because the letter kills.

That the promise was to a resurrected seed, and was so revealed to Abraham, is evident, first, in the fact that he received Isaac from the dead in a figure; and second, because he himself was to share in the inheritance. The promise being, "Unto thee and to thy seed." And yet he died without having so much as to set his foot on; still believing that God would fulfil his promise, "to give it to him for a possession, and to his seed after him." Nor is there any proof that Abraham expected that either he or his seed would receive the promised inheritance in this life, or ever saw even by faith, the Jerusalem that now is, and is in bondage with her children, the one that answers to Hagar. He saw the day of Christ, "the seed to whom the promise was made;" and looked for a city which hath foundations. He died in faith, not having received the promises, having seen them afar off, and with his fellow heirs confessed that they were pilgrims and strangers on the earth. And HIS faith was counted for righteousness.

No one can read Heb. 11: 8 to 16, and get any other idea, even by inference, than that the heirs of Abraham all alike, looked for the fulfilment of God's promises to them in a future life, and in a restored, or heavenly country, and not in old typical Canaan.

There would be no difficulty in understanding this subject if you will accept the statement in Rom. 4: 17, that God, who quickeneth the dead, speaks of those things that are not, as though they were. You have seen that "Israel after the flesh," were a typically resurrected seed; and that God showed Abraham, in giving him Isaac from the dead in a figure, that the promised seed must be a resurrected seed. And you know that if the promise is ever fulfilled either to Isaac, or Christ, or to Abraham, it must be fulfilled in the resurrection. And man in the bondage of corruption, and a resurrected man are not of the same order; one is a child of God, "children of God, being children of the resurrection," said Jesus. While "the children of the flesh are not the children of God.' Whose are they then? Let Jesus answer:—"Ye are of your father the devil, and his works ye do."—It was not of that one generation that he speaks, but of that whole race; for it is written of them, "Ye do always resist the Holy Spirit, as your fathers did so do ye." Not that the children of old Jerusalem, though answering to Hagar, are worse than other men, but while they and we remain born of woman, in "the bondage of corruption," we are prone to evil, as are the sparks to fly upward. Hence, we repeat, children of the flesh, and children of God, being children of the resurrection, born not of woman, but "born from the dead," are two kinds of seed. And the promise was to only one. If the promise is to Israel after the flesh, then it was not to Abraham, Isaac, or Christ, since they did not receive the inheritance in this life. If the promise was to them, to be fulfilled after they become one seed, born of one mother, "children of God, being children of the resurrection." then the children of the flesh will not be joint heirs with them. Either the children of the flesh, or the children of the resurrection will be excluded from the kingdom; Jesus told us which he will exclude, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and

yourselves thrust out. Which of them will you exclude?

We find no Scriptural objection to Israel after the flesh being saved, all of them, after the fulness of the Gentiles be come in; "but what shall the receiving of them be but life from the dead"? Not national life, and still in the bondage of corruption, since such an interpretation would meet with the same objection of children of the flesh, and children of the resurrection being joint heirs.

When God promised to give the land to Abraham and to his seed after him, for an "age-lasting possession," knowing that to Abraham, Isaac, and Jacob,—all to whom he made the promise direct, and to myriads of others,—his purpose was that they should possess it only after being made alive in Christ, in whom there would he no distinction between his fleshly seed, who answer to the son of Hagar, and a Greek, or any other Gentile; that God had two seeds of promise in his mind, cannot reasonably be believed. Granting that Isaac was the seed of promise, not merely in allegory, but in fact; still it was only in the resurrection, the real restitution of the spiritual Israel of which we speak, that he is to have the promise fulfilled to him.. And certainly God clearly revealed his purpose to Abraham as to how and when it would be fulfilled, in having Isaac born, first, of resurrected, or restored life,—even as the lost Eden life was restored in Christ; then having Isaac born again from the dead, in figure. And so the gospel, the good news of restitution, "was preached to Abraham."

There is not a particle of evidence to support the theory of the restitution of typical Israel, as the seed of promise. There appears to be some evidence that they will be restored to Jerusalem at or near the end of the "times of the Gentiles." They answer to, or are in the same rank, (see margin of Gal. 4: 25,) as the son of the bondwoman, and will perish with all the other sons of Adam, who are in the bondage of corruptiou, at that time. They answer to the natural man, and so the Jerusalem that is in bondage,

goes into its last captivity "in the day of the Lord," and perish with those to which they answer. Hence, it is reserved for one more captivity:—"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee," &c. (Zech. 14.)

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, said Jesus. [After which the true Israel, Christ, and they that are his, will make it the seat of government during his reign on earth.]

At the battle of the great day, there will be two parts of the city, the natural seed and the spiritual seed; (the city being the people, not the houses.) The one camp being centered at the Mount of Olives. Here, type and antitype, for the first and last time, come together; the shadow ends, the substance remains. "Half of the city go into captivity—to death, the last enemy;—and the residue of the people shall not be cut off." They are equal to the angels, neither can they die any more. When Israel after the flesh, have gone into captivity, then the times of the Gentiles being ended, the nations will soon be "dashed in pieces as a potter's vessel." And as we now rejoice to see the "old man crucified;" that the "new man" may be built up, so "He that sitteth in the heavens shall laugh," as the old goes down, baptised "into the liberty of the glory of the children of God," being made children of the resurrection. Thus, the son of the bondwoman will be cast out of the Abrahamic inheritance, "For, as I live, saith the Lord, All the earth shall be filled with my glory." Num. 14: 21

Now read Ezek. 39: 23; where God gave Israel "into the hand of their enemies; So FELL THEY ALL BY THE SWORD." "But I have gathered them unto their own land, and have left NONE OF THEM any more there," (verse 28.) Then in bringing them again, what is it "but life from the dead"? Abraham and the thousands who died in faith, not having received the promises, get them in the resurrection; then why not all the seed?

MANNER OF CHRIST'S COMING.

If Christ is about to appear, as so many, and we among the number, believe; this is one of the most important subjects for our investigation. Failing to understand the manner we are in danger of being overtaken unawares.

To the law and testimony. "It is easier for heaven and earth to pass, than one jot of the law until all be fulfilled." The high priest and tabernacle system under the law "was a figure for the time then present, of the true tabernacle which the Lord pitched and not man, and of which Jesus is the minister." And knowing that we have such an High Priest who has gone in to appear in the presence of God for us, and that "unto them that look for him, he will appear the second time, apart from sin unto salvation"; we do not believe it is safe to ignore these facts, and look for him independent of them. It is as high priest, that we are to look for him. And considering what he said concerning every jot of the law being fulfilled, and knowing that it is fulfilled, not by keeping it, but in that to which it points; I would not dare look for the return of our High Priest, in any other way than that prescribed by the law which will certainly be fulfilled in the manner of his coming.

As the law concerning the going in of Aaron to appear before God cannot pass without a ful-

filment, it must have been fulfilled when Jesus went in to appear in the presence of God for us. Hence, if we can trace the fulfilment of the law in his going in, we shall know something of the manner of his coming out.

Prophecy alone concerning his coming is very confusing; he comes in the same manner they saw him go; unglorified, unobserved by the world; and with no special demonstration.

He comes with a shout, with the voice of the archangel and the trump of God; he comes in power, with all his holy angels, in flaming fire, &c., much of which seems contradictory, And is to be explained only by the various stages of his advent. But in the coming out in fulfilment of the law as our High Priest, before he takes the kingdom, these Scriptures fall into line and all is harmonious.]

In Lev. 16, we have the order of events both in the going in and coming out; and an explanation of Christ's forty days' tarrying with his church after his resurrection.

In going in to make the atonement, Aaron was to wash his flesh with water, not simply his hands and feet, as on ordinary occasions, but he was to lay off his clothes at the door of the tabernacle so as to be able to wash his entire body; after which he put on the holy linen garments described in Exo. 28: "made for glory and for beauty, (verse 2,) with which he entered the holy of holies. Then on coming

out, every step was reversed; he came into the tabernacle of the congregation and put off the glorious garments, again washed his flesh and put on his garments—his ordinary priestly garments, since the glorious ones were to be left in the holy place, (verse 23.)

Now let us follow Christ in his going in, and remember that he fulfilled every jot of the law pertaining to the going in of the high priest.

While on earth he "was not a priest at all," (see Heb. 8: 4, R. V.) At his resurrection he had not yet entered his priestly office; after he was seen of Mary, he ascended into his Melchisedec order of priesthood and in the evening of that same day began his official work. These statements, almost selfevident, will be supported by much evidence further on. When entering his priesthood he took on another form, a change of garments, so to speak. This occurred after Mary saw him; "After that he appeard in another form unto two of them," (Mark 16: 12.) [This change, required by the law, helped to bring us almost to the verge of spiritism, in 1874, when we supposed Christ had come as a spirit and could materalize, and change his form as often as he chose.]

On beginning his High Priest work in going in to the most holy, the first step was to wash his flesh, bone of his bones, and flesh of his flesh, (Eph. 5: 30.) "Washed with water by the word," (Eph. 5: 26.) As he opened their un-

derstanding and expounded in all the Scriptures the things concerning himself and the kingdom of God during that forty days, he was fulfilling the law concerning the washing of his flesh.

All that is to belong to his body which had existed up to that time, patriarchs and prophets, must have been washed at that time or the law concerning it would not be fulfilled. [The graves, SHEOL must be opened and the bodies of as many of the saints as are to become part of the bride, came forth, were washed, and returned again to sheol, since "they could not be made perfect ~~without~~ apart from us;" and yet it was easier for heaven and earth to pass, than that part of our High Priest's flesh to have remained unwashed.]

"The Holy Ghost was not yet given; because Jesus was not yet glorified, (John 7 : 39.")

After washing his flesh, during that forty days, he was taken up into the presence of God, and having entered into his glory, assumed the garments made for glory, the Holy Ghost was given. This was the manner of his going in; and "this same Jesus shall so come in like manner as ye have seen him go into heaven". Not rising up from the earth; [he was in the holy, or first heavenly place, while washing his flesh; and they saw the manner of his going in.]

On coming out the order of events are reversed. The atonement being finished, he comes into the holy place, where he is again to wash

his flesh, being still in his high priest glory. And the atonement being finished, its fruit is next in order. "This corruption must put on incorruption" before he washes his flesh the second time, since this washing is to be in the holy place, (verse 24;) of which nothing is said concerning the first washing. Before the washing he is to put off his high priest glory and so ~~comes to~~ meets in the air his church, the same unglorified Jesus as when they saw him go. This, in brief, is the manner of his coming for to his church; while the next stage after that will be in his kingly glory, NOTE with all his saints.

When he comes forth in his glorified condition, before putting off that glory to wash his flesh, he is "as the lightning," (Luke 17 : 24.) This being the period called "the days of the Son of man;" and is, evidently, a considerable period of time. And is really the first stage of his coming. Why this is so, we know not, only that the law requires that when the atonement is completed he shall come into the tabernacle of the congregation in his High Priest glory; and yet put off that glory before washing his flesh.

There are reasons for believing that the days of the Son of man began at the end of the antitypical jubilee cycle, in the autumn of 1895, and that the times of restitution began at that time. The antitypical jubilee cycle of 50 times 50, or 2500 years from the autumn of B. C. 606, when

God gave all to the Gentiles, and the Jewish control of their land came to an end, is where those typical cycles must have ended, and the antitypical began. In which case the great cycle ended in 1895, and the times of restitution began, And as the heaven must retain him until the times of restitution, the first stage of the coming forth of our High Priest was due at that time. Hence, we believe that we are now in the days of the Son of man, as referred to in Luke 17: 26, "As it was in the days of Noe, so shall it be also in the days of the Son of man." That they continued to marry as before, implies that these days are to cover a considerable period of time. And judging from verse 22, concerning false christs and false reports of his having come, the indications are not only that they cover considerable time, but that they are now being fulfilled. Thus the time arguments and the signs of the times are in full accord.

Our position then should be that of patient waiting; having done all, to stand, having our loins girt about with truth, and having on the whole armour.

Standing thus, and being now in the days of the Son of man, the diagram measurements remain unshaken; and this movement in going out to meet the Bridegroom, covering so many years, is drawing to an end, with every detail of the parable, (Matt. 25: 1–10,) thus far, having a complete fulfilment. The "foolish virg-

ins going off in 1878, the guest chamber division in 1885, and the wonderful increase of light since then, concerning those things which God hath prepared for them that love him; which has enabled us to come to a knowledge of God and Jesus Christ, far beyond what humanity has ever before realised. All this certainly, is enough to keep "our confidence and rejoicing firm unto the end."

In resuming the publication of this paper we have nothing new to offer; nor has there been any advanced light since the October, 1891 paper where we learned that the true antitypical Elijah, who is to restore all things, (Matt. 17: 11,) is the Christ body. And that the coming of Elijah, before the great and terrible day, is at the moment when the body of Christ puts on incorruption; or, in another figure, when the man child of Rev. 12, is born.

We also learned at that time that the revelation of the man of sin is due at the same time; that the "mystery of iniquity," working even in Paul's day, revealed, is the man of sin; and hence, could not be the papacy, nor any individual man or body of men; but that which was to run parallel to "the mystery of Godliness, God manifested in the flesh. This manifestation of the sons of God,—Christ's mystical body,—being that for which the groaning creation are waiting; namely, the Elijah, who is to "restore all things." The other mystery,

revealed, being the counterfeit, the mystical body of Satan the prince of this world; he that has the power of death.

Our bodies are the temple of God. While in the bondage of corruption, he that has the power of death sits in the temple of God showing himself to be the god of our bodies. When cast out of the kingdom of heaven, the church, Elijah will have come; and that Wicked one will be revealed with "all power and signs and lying wonders. "He comes in great wrath, knowing that he hath but a short time."

We believe the man of sin revealed, will be materialized demons, loosed from their "chains of darkness, and mingling in broad day light, with humanity, assuming to be the Christ body, or resurrected saints. The man of sin, thus counterfeiting the man child which man child, will for a time, be caught away in a cloud over Mount Sinai, where God's earthly kingdom is to be organised. Then, that which has let, being taken out of the way, the man of sin is left to reveal himself with all power, &c,. Thus the man child is caught up "to God and to his throne. Thus the coming of Elijah, and the revealing of the man of sin is that which introes the great and dreadful day of the Lord.

That "the days of the Son of man," is a period of time just before he comes to his church, and not the gospel days, is evident in the fact that he said to his disciples, "The days will

come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they begin to say unto you, See here; or see there," &c. They could always see the gospel days and the gospel work.

In 1874, when we taught that Christ had come and was as the lightning, etc. we saw only that one phase; hence, we argued, that he was to come as a spirit; and unless he should materialize, must remain invisible. Our mistake was, in the time; second, in assuming that because he was to be invisible while in his high priest glory, [as Paul saw him,] he must therefore, be a spirit; and third, that he would not put off that glory, as the fulfilment of the law requires, and so come the same Jesus, having flesh and bones, and who walked out to Bethany with his disciples. But the new supply of "oil" to our lamps, saved us from one of the most dangerous phases of spiritism.

He comes in his high priest glory, and is as the lightning, during which period false christs and false teaching concerning his coming will, as it now is, be rife on every hand. We need not be troubled, however, for he will not come to us, as a thief in the night. This corruption will put on incorruption, and we shall be taken away to meet him, instead of his coming to us. When we meet him we shall be like him. "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

There is some evidence for expecting that the days of the Son of man may end in 1897.

Since that October 1891 paper no advanced light on doctrinal points has been received. And in resuming its publication, one object I have in view is to place the true gospel of the kingdom or lost faith restored, in a clearer and more condensed form than it has appeared in the HERALD during the years of gradual but slow growth as we advanced from the false views of christendom into the faith once delivered to the saints.

Another object I have in view is to place the gospel before as many new readers as can be induced to investigate. I fully believe the work pertaining to this movement is done; that the number is complete. The only opportunity, it appears to me, for any one to win, is that some will draw back, and let others take their crown. But be that as it may, I feel that "woe is me, if I preach not the gospel."

The Lord has given us, in our new home, the means and the time, free from care, to resume the publication of the paper; as to the purpose and fruit we gladly cast all the burden on Him.

[In our new home, below the living apartments at the front of the building, is a basement ten feet high, forty feet wide, by thirty-two feet in depth; the floor being only two or three steps below the sidewalk. It is heated and lighted like the rest of the building, by hot water, and gas. This is our Chapel.]

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THE ATONEMENT.

The sacrifice of Christ, and how it brings about the redemption of man, involves directly, or indirectly, all for which the Scriptures were given It is the one theological question concerning which christendom, seems never able to come to a knowledge of the truth, although it is exceedingly simple. It is merely the carrying out, by Christ, of "the law which was ordained unto life," and without which the law could not be fulfilled.

The commonly accepted idea is, that God's law being broken, and the penalty being death, that Christ satisfied the demands of the law by taking the penalty on himself as a substitute; and that justice is thus satisfied by the innocent suffering instead of the guilty. A libel on justice.

Some try to satisfy themselves concerning this vicarious atonement, by referring to facts such as a mother suffering for a perverse child, or a friend suffering for a loved one; by which the guilty do often escape, while the innocent suffer. Dewitt Talmage attempts to prove the justice of vicarious Punishment in this way:—mark it, angels and demons. Angels, to weep over fallen man's blighted sense of justice; and demons, to gloat

over facts as they really do obtain under the rule of Satan, "the prince of this world."—We do not hesitate to say, that to punish the innocent instead of the guilty, commends itself to no man's sense of justice, outside of and apart from his theology, unless he is a savage. Savages I believe, will kill a man's innocent wife and children, when they can not reach the offender, and think they have obtained justice. Dr. Talmage, however, would see no justice in slaying the innocent, even though they were willing to die. His humanity would rebel against such Vicarious punishment, if his theology does not.

Prof. Goldwin Smith, so well known on both sides of the Atlantic, claims that we must resign our belief in the fall of Adam, and with this, our belief in the Atonement as connected with that event, to relieve conscience of the strain put upon it in struggling to reconcile Vicarious Punishment with our sense of justice. Thus this terrible dogma of SUBSTITUTION, for which there is no foundation, is forcing men to surrender their conscience to priestcraft, or renounce their faith in Scripture.

Those who think that the Scriptures teach that Jesus is man's substitute, that God's broken law can be satisfied by punishing an innocent being in place of the guilty, if only the victim is willing, can go to the Juggernaut car and find willing victims in plenty. But it is claimed that the Jewish sacrifices teach substitution. It is not true, but if such were the case, the element of willingness in the victim itself must certainly be eliminated. The owner of a slave, or a child may be willing to sacrifice them for his own sins, but the question

still remains, is justice satisfied by the sacrifice?

"Without the shedding of blood there is no remission," looks like a horrible doctrine, but only because it is misunderstood. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," said Jesus when about to lay down his life. Resurrection is a second birth; and man must die or he cannot be resurrected from the dead. And because of sin, it is appointed unto men once to die. For this, there is no atonement, man must die, and so pay the Adamic penalty. The blood is the life; and without the shedding of blood there is no remission. "The man has become as one of us, to know good and evil." This knowledge far outweighs the suffering, since provision was made from the foundation of the world, for a recovery of the lost life, by a law ordained to life, after man has the BENEFIT of an experience of evil, without which he could never be made perfect.

God works not by arbitrary miracles, but by immutable laws. Man was mortal, and could receive the wages of sin: and dies, notwithstanding the father of lies said, Thou shalt not surely die. In death, life is extinct. Hence, the second birth belongs to the new creation, even as the first birth is of the old creation. And re-generation is as surely the result of law, as is generation. His development to the ultimate condition of his Father, begins on the natural plane, and goes on from glory to glory, each step being the result of a "law ordained unto life." Hence, beginning at the lowest plane of human life, the present corruptible condition, he must develop into the next

higher stage, by a law of RE-generation. A second man Adam being provided for that purpose.

[It is impossible for one to see the truth concerning the atonement, without renouncing the fatal error that man does not die.]

"Dying thou shalt surely die." Not in a moment but at the end of life's short struggle. Still, life was lost to the entire race. God's revealed plan, however, from the foundation of the world, was to restore that lost life in a promised seed of the woman, a SECOND man Adam, and Christ was that man or promised seed. But he could not have life through an earthly father, since no man had life to impart, all was lost. As with Adam, that life must come again directly from God. And so the life of the world, lost in Adam was restored in Christ. "This is the record, that God hath given to us eternal life, and that life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life,"(1 John 5: 11, 12.) Reader, Dost thou believe the record?

The next question, the true solution of which will explain the atonement, and free it forever from that "damnable heresy,"—I use the words of Peter,—Vicarious Punishment.

Christ, the promised seed of the woman, had restored, or resurrected life. Hence, his claim, "I am the resurrection and THE life. Now comes the question, How could he die and yet preserve that life?—For if he lost it, the restored life in the second man, it would be a second death to all mankind. But how could he die, and not lose his life? Just as you could part with a thousand dollars to one whose word was reliable, and not lose

your money, we answer. Christ obeyed the law ordained to life, and hence, "could not be holden of the pains of death," The miracle was, not in his resurrection, but in his death. When the Scriptures were fulfilled, the miracle ended, the suspended law of life resumed its power, and the Conqueror came forth leading captivity captive.

Jesus says, "Therefore doth my Father love me because I lay down my life, that I might take it again.—Mark this, for on the fact that he resumed the life he laid down, the restored life lost by the first Adam, depends our future life. For if the second Adam, the promised seed of the woman, had lost his life, (no matter for what cause,) the life of the world would have been lost a second time.—No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father," (John 10: 17, 18. This surely is a plain statement.

The lost life restored in the generation of Jesus, was the beginning of the New Creation, the "Restitution of all things," (Acts 3: 21.) His birth being a CREATIVE act, as truly as was that of giving life to the first Adam; God being the Father, or life giver in the one case as truly as in the other.

If the second Adam had sold his life, or bartered it to him that has the power of death as a substitute for the life of the world, he that has the power of death would have the life of the world given into his power a second time; and there could be no resurrection. Hence the definite clearly revealed fact, "My Father loveth me, Because I lay down my life, that I might take it again. If

he did not take it again, if that which died, was not, in his case, resurrected from the dead, then Christ is not risen, our faith is vain; and the restored life to the seed of the woman is forever lost.

The first question, How he could die, and not forever lose his life? we think is answered. Having obeyed the law ordained to life, and being sinless, he could not be holden of death; death having no power over him, the prince of this world, who has the power of death, had nothing in him. (John 14: 30.) Hence, He, and he only, could die and be resurrected according to a law of life. And having an unforfeited life, no man could take it from him "I lay it down myself."

But why must he die, to make an atonement?

The answer to this question becomes apparent as soon as we have a clear idea of just what the atonement is designed to accomplish. When consummated, it brings man back to sonship, so that God can be his God. "God is not the God of the dead." The unfallen Adam "was the son of God." In the fall, he became a child of the devil, by the standard Jesus gives: "If you were children of Abraham, ye would do the works of Abraham; but ye are of your father the devil, and his works ye do." "He that overcometh shall be my son and I will be his God." "The children of the flesh are not the children of God." It is in the resurrection they become so; "Children of God, being children of the resurrection." Hence, resurrection, restitution completed, is the atonement completed. And how could Christ bring in resurrected life, become the head of a resurrected race, the firstfruits of the "law ordained to life,"

not die and fall into the ground.

in short, become the resurrection and the life, except he die? He cannot be the "second man Adam," and not be head of a resurrected race. But he must die, for, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "I am the Lord, I change not." The law of life, whether of generation or regeneration, is immutable; every seed must and will "bring forth after its kind." Hence, "Because he lives, we shall live also."

God is not a God of the dead, but "Christ both died, and revived and rose, that he might be Lord both of the living and the dead." "He endured the cross, despising the shame, for the joy set before him in bringing many sons to glory."

God's broken law demanded the sinner's death; "dying thou shalt surely die." And his death satisfies this demand. But though the demands of the BROKEN law were thus satisfied, the real purpose of the law was not satisfied by the death of the sinner, since 'the law was ordained unto life.' Do not think for a moment, that sin can disannul the law, or thwart the purpose for which it was ordained. Though ordained to life, the law could not impart life because of the weakness of the flesh. But "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemning sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." See Rom. 8: 3, 4. To fulfil the righteousness of the law, is to carry out the purpose for which it was ordained; and that purpose was not the death of

man, but that he might live. But, because of the weakness of sinful flesh, man found it to be unto death. And as it is appointed unto men once to die, so Christ died, the just for the unjust, to fulfil the righteousness of the law; that is, to enable the law, notwithstanding the weakness of sinful flesh, to accomplish that for which it was ordained; even through death, and in spite of death; Hence, He took on him our nature "for the suffering of death, that through death, he might destroy him that has the power of death." Thus man dies because the law demands the death of the sinner. And Christ died to fulfil the righteousness of the law; i. e. to carry out the purpose for which it was ordained.—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable his judgments, and his ways past finding out." Hence, only as it becomes due, does the Spirit lead to a knowledge of his ways.

The careful reader can now see how Christ's resurrection was the fruit of his obedience of the law ordained to life. That notwithstanding his death, that law of life was fulfilled in him. That the restored life of the world that was in him, was carried through death, and saved from death. And as the life of the world is now resurrected in that promised seed, if the law ordained unto life, and given to man for that purpose, is ever fulfilled in man, he MUST live again; and live because of the law of life. "And it is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled." That the life of the world went out, when Christ died, is affirmed in 2 Cor. 5 : 14, R. V.[x], "because we thus judge, that one died for all, there-

[x] also Amp.

fore all died." But he broke the bars of death, and holds the keys; and so restored life first to himself, and then to the entire race; by and in accordance with the law ordained to life.

Who having examined this subject thus far, cannot now answer the question, Why did Christ die? If HE had not died God's law ordained to life, would be a total failure, except in Jesus in person; the entire race, for whom it was ordained, utterly failing to benefit, because of the weakness of sinful flesh. And even Christ, the seed of promise, would remain a barren fruitless seed. "O fools, and slow of heart to believe all that the prophets have spoken; Ought not Christ to have suffered these things, and to enter in to his glory"? "For except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." And so He gave himself a ransom for all, tasted death for every man; hence, all that die in Adam, will be made alive in Christ, "I will ransom them from the power of the grave, I will redeem them from death: O death I will be thy plagues, O grave, I will be thy destruction."

Is this Vicarious Punishment? SUBSTITUTION; Christ dying INSTEAD of the sinner? Yes, if a lie, "thou shalt NOT surely die, is the truth. Then, indeed, "a covenant with death, an agreement with hell," in giving dollar for dollar, an equivalent to death, the last enemy, to buy from his lordship, by giving a substitute, that which he stole from humanity, might be true, But to destroy death, and him that has the power of death, and ransom the captives by the hand of Him that is stronger than the strong man of the house, and

spoil his goods, has in it no commercial element. —Mark it well, ye "foolish virgins," That "covenant with death, that refuge of lies will be swept away when the overflowing scourge passes through, ye shall be trodden down by it."

Instead of a SUBSTITUTE in death, to buy deliverance, God laid help upon One that is mighty, and sent him not to strike a bargain, but as a Conqueror,—He had already conquered death by obedience to the law ordained to life;—hence, he entered the realms of SHEOL, not as a captive, but of his own free will, "I lay down my life, myself," knowing that his soul could not be left in SHEOL. "He died and rose again, according to the Scriptures;" and came forth, soul (life) and body, leaving nothing in death.

And what did all this cost? Though not a substitute, the bars of death were not broken without wounds and bruises, "bruised for our iniquities," "wounded for our transgressions;" and by his stripes our stripes are healed. It cost the sacrifice of the glory he had with the Father before the world was, when he was rich, and became poor for our sakes. And added to this, the suffering in bearing our sins, in being made one of us, tempted, not instead of us, but in all points as we are. Dying for us, the just for the unjust, but not instead of us, "for as it is appointed unto men, once to die; so Christ was once offered." It cost all this to bring in resurrection life, to ransom man from the power of death. But [SUBSTITUTION is a doctrine of devils,] it is making a covenant with death. Dying thou shalt surely die, is executed when man dies, no substitute does or can take his

place. Man's death pays the penalty of the broken law, Christ redeems us by obedience to the law, His death and resurrection carrying out the purpose for which the law was ordained, i. e. to give life; What shall I do to inherit eternal life? Keep the commandments, said Jesus, and thou shalt have life. Jesus kept them; hence, the life of the world that was in Him was not lost. If He fulfills, or carries out that law of life, the life in him MUST resurrect the world. And what the law could not do, through the weakness of sinful flesh, God sent his Son to accomplis.h. Hence, if the life in him develops, the world must be born again; if not, God's law ordained to life, is a failure.

In brief, then; The Atonement is designed to reconcile fallen man to God. As a son of God, he required no atonement. In the fall, man became a child of the devil; and must be born again to restore him to sonship. A child of the devil does the works of his father; a child of God will do the works of God. Hence, [to turn a child of the devil into a child of God, is the atonement.]

'Children of the flesh are not children of God,' (see Rom. 9: 8.) It is the resurrection, a second birth, that makes them "children of God, BEING children of the resurrection," (Luke 20: 36.) Then that which brings in the restitution of all things, is what constitutes the Atonement. If resurrection is the fulfilment of 'the law ordained to life,' then atonement is merely the fulfilment of that law. Christ came to fulfil the law; he "died according to the Scriptures; and rose again the third day, according to the Scriptures." And HE certainly obeyed the law ordained to life, and hence,

obtained resurrected life in consequence of obedience to that law; that which none others could do. And as the life of the world was in him, when he died, "all died," (2 Cor. 5 : 14, R. V.;) and when he rose, all rose. If ye then be risen with Christ, seek those things which are above, (Col. 3 : 1.)

The life of the world, lost in Adam, is already recovered from death; and is in Christ. Hence, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Recovered from death by obedience to the law ordained unto life, it is simply the beginning of its fulfilment. And when all that die in Adam, are made alive in Christ, the law ordained to life will be fulfilled, and the Atonement consummated. Man dies because of a broken law; but Christ died to fulfil the righteousness of a law ordained to life; and so bring life out from death.

But why must all that die in Adam, be made alive in Christ? Because the life of the world in him, the seed of promise, having fulfilled the conditions of increase,—fallen into the ground, etc.—MUST bring forth, or develop all the life in the seed, or the law ordained to such life would fail in that for which it was ordained. "And it is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled." Thus we can see how and why Christ "tasted death for every man; gave himself a ransom for all." The promised and restored life of the world was in him; he must die and rise again, that he might be Lord of both the dead and living, (Rom, 14 : 9.) He, the seed, could not multiply, or bring forth after his kind, an increase born of resurrected life; unless HE was thus born. Hence, what the law could not do because of the weakness of sinful flesh, God sent forth his Son in the likeness of sinful flesh "to fulfil the righteousness of the law." Man does not fulfil the law; he cannot even keep it; "the carnal mind is not subject to the law of God, neither indeed, can be." Man fails to keep it; but its fulfilment in every jot is imperative. God attends to that. He subjected man to death in hope, (see Rom, 8 : 20,) that he might be made perfect through suffering; and gave a law ordained to life, through which man will live again; then laid help upon one that is mighty, to carry out the purpose of that law. And "Christ endured the cross, despising the shame, for the joy set before him, in bringing many sons to glory."

But substitution is the outgrowth of the original lie, "Thou shalt not surely die." If man had been immortal, and must have suffered eternal torment, had Jesus not interposed; and his acceptance of the punishment, enables man to escape, then indeed Vicarious Punishment, might be true, But even then, substitution would not answer the case, unless Christ had suffered all the punishment that mankind would have suffered in an eternity of hell torment. But the whole tissue of lies, "Thou shalt not surely die," Substitution, and eternal life in torment, is of the devil.

RECONCILING THE WORLD.

"For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." (Rom. 5 : 10.)

This reconciliation while we are yet enemies, is quite another thing from the atonement completed. We could not be reconciled to God, in the ordinary sense implied by that word, while enemies. But that Scripture has its exact place and meaning; and was accomplished directly by the death of Christ. Like the atonement, reconciliation brings fallen men back to their lost sonship to God. Typical Israel were called "children of the Most High," Israel,—princes of God,—&c. Gentiles, the rest of mankind were not recognised of God; they were called dogs, "It is not lawful to give the children's meat to dogs," said Jesus to the woman at the well. Nor would he suffer his disciples to preach to Gentiles, (Matt. 10: 5.) They "were afar off, aliens from the commonwealth of Israel." Between Jew and Gentile there was a partition wall, represented by the barrier, or wall around the court of the tabernacle arrangement under the Mosaic dispensation, "which was a figure of the true tabernacle of which Jesus is the priest, or minister," (see Heb. 9: 8, 9.)

When Christ died, that typical system ended, the 'middle wall of partition was broken down" (Ephe. 2: 14,) and all the world were brought into legal relationship to God. In that typical system, only the circumcision had a legal right to offer sacrifices; but the death of Christ, in ending that system of worship, brought the whole world into legal relationship to God so that we Gentiles may call him, our Father. And so, while we were enemies, we were—in this legal sense,—reconciled to God. And this enriching of the Gentiles, as all know, was at the death of Christ, by the ordinances being nailed to the cross, and the legal barrier to the Gentiles broken down.

MOSES AND CHRIST;
OR ISRAEL IN EGYPT.

The deliverance of typical Israel is one of the grand Scripture types in which Moses and Christ are clearly set forth as type and antitype. Hence, in Israel's deliverance from Egypt, we may learn much concerning the deliverence of the groaning creation "from the bondage of corruption, into the liberty of the glory of the children of God.

As Moses delivered typical Israel, and carried them to Canaan, so Christ is to deliver the groaning creation, subject to this condition of corruption, not willingly, but in hope; from spiritual Egypt to the heavenly Canaan.

"A prophet like unto me shall the Lord God raise up unto you; and it shall be that every soul that will not hear that prophet shall be cut off from among the people." Acts 3: 22

"Like unto me! As like as shadow and substance, type and antitype. Israel, says God, "Is my son, my firstborn." Although said of typical Israel when about to be delivered from Egypt, it is Christ who is in fact God's Son, his firstbegotten and only Son. Hence, this statement in Exo. 4: 22, must in some way, refer to Christ. And so when the young child returned from Egypt, then was fulfilled the saying, "out of Egypt have I called my Son."

There are dificulties in understanding the types

because of a double fulfilment. Natural Israel being only a type, and not the real Israel; in order to be a complete type must have fulfilments on its own plane. Hence, Israel, born of woman, must have a Messiah born of woman; and other promises fulfilled on a similar plane. Their Elijah, their literal Babylon, restitution, &c. &c. But, as it is written, "If they that are of the law be heirs, faith is made void, and the promises of no effect." What did the calling of their Messiah out of Egypt amount to? or their Elijah, or their restoration from Babylon, the cleansing of their temple—with a whip,—or any of the promises?

That the Jesus of Nazareth was their Messiah, and not ours,—the desire of all nations,—is a direct statement; "Go not in the way of the Gentiles, for I am not sent but to the lost sheep of the house of Israel." Remember, until Jesus was born again, "the firstborn from the dead," only typical Israel existed; and He belonged to them. They were "Israel after the flesh," (1 Cor. 10: 18;) he was of the seed of David, according to the flesh. and "the flesh profiteth nothing." And, says the apostle, "Henceforth,—from the second birth of Christ and onward,—know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth know we him no more." This should be a startling fact to the christendom of to-day, who know no other Mediator, or "man Christ Jesus," than the Jewish Messiah, the one NOT sent to the Gentiles; the Jewish Messiah and the Jewish Elijah, both born under the law, or old co venant, and born of woman. Our Messiah the firstborn from the dead, the

desire, not of one nation, but of all nations, the one "Mediator, the man Christ Jesus," is yet to come. THIS man whom God hath ordained to judge the world, is not David' son, like the Jewish Messiah; but David's Lord. And this resurrected new-born Christ is the only one WE are to recognise. The Jesus of Nazareth was not sent to redeem us, but was "made under the law, to redeem them that were under the law," (Gal. 4: 4, 5;) he was not sent to Gentiles. And christendom at large, the MANY doing wonderful works in his name, do not know their own, but only the Jewish Messiah. Hence they know not the one Mediator, "the MAN Christ Jesus," now appearing in the presence of God for us.

Let us now compare the deliverer of typical Israel with the Deliverer of the REAL Israel. Abraham's two sons answering, in the allegory, to Adam and Christ, God's two soms.. Ishmael being recognised as a son until Isaac was weaned; then the same day Abraham made a "great feast," and the son of the bondwoman was cast out. (Gen, 21: 8, and com. Isa, 25: 6–8,) when man in the bondage of corruption will be cast out of the inheritance. O that men could discern between the letter and the spirit, the surface and the hidden meaning; shadow and substance; that which kills and that which giveth life.

The origin of Moses, though revealed, is clothed in mystery. He was hidden for three months to escape being destroyed by Pharaoh; as Jesus was hidden from Herod.

Before he came, he was rich, but left the courts of royalty and became poor; that Israel in bondage,

might through his poverty be made rich. (Heb. 11 : 26.) He came to his own, and his own received him not, but said, "who made thee a prince or ruler over us!"—I speak of Moses the type; you can judge whether it has an antitype. Moses saw Christ, in all this, ; perhaps the reader can. If it was typical, it must needs have a fulfilment; and that to which it points, and in which it has a fulfilment, is the spirit of the word. Let me say right here, the "Israel after the flesh"' to whom Jesus after the flesh was sent; the Israel called out of Egypt by Moses, are only Israel of the letter; and hence, their call out of Egypt must have its fulfilment in the real seed of promise. Hence its fulfilment began with Christ, Matt. 2 : 15; fulfilled in Jesus of the flesh, on the plane of the flesh. But in fulness at his resurrection, when after having been crucified "in that great city spiritually called Sodom and Egypt," he escaped, "no more about to return to corruption." His bondwoman nature, born in spiritual Egypt was slain, "The old man," the son of the Jerusalem that is in bondage, that answers to Hagar, the "Egyptian bondmaid, was crucified. The Egyptian, the Messiah of the Israel that answer to Hagar, was slain; but the inner man, the real Deliverer of God's son in bondage escaped with his life.

longer

So when Moses was about to ~~fly~~ flee from Egypt, he slew an Egyptian. Then became a shepherd; and took a wife from among the Gentiles. And doubtless his sheep heard his voice. At the end of another age, he came a second time, with power to deliver the groaning Israelites.—With Moses there were three periods of forty years. He came

the first time, at the end of forty years; the second time at the end of another forty; and it required a third forty, to bring about their restitution to Canaan,—Christ came at the end of the Jewish age; he comes again at the end of the gospel age; and the "times of the restitution of all things," require another age.—Moses like Christ made a willing sacrifice, preferring at his first advent, to suffer with the people of God, (Heb. 11 : 25,) But when he came the second time, it was as a god, (Exo. 7 : 1,) with power to deliver Israel.

Have made thee a god to Pharaoh.

Israel was called God's son, even his firstborn, (Exo. 4 : 22.)—A type is spoken of as if it were that to which it points; but this calling His son out of Egypt, began its real fulfilment in Jesus, God's only begotten Son, "even his firstborn." (Matt. 2 : 15.)—There is no more doubt that all these things concerning the deliverance of "Israel after the flesh," from their Egyptian bondage, is only the letter, and that the real hidden meaning, the spirit of the word, is the deliverance of "the groaning creation, from the bondage of corruption into the glorious liberty of the children of God," than there is of the truth of the New Testament.—"Israel after the flesh," are children of the flesh; and are "not counted for the seed." But if our age-to-come brethren will insist that Israel after the flesh are "heirs according to the promise," and so build on the letter; they must reap as they sow.

Typical Israel were delivered by judgments on Egypt, ending with seven last plagues, typical of those yet to be fulfilled on spiritual Egypt, "that great city [polity] where also our Lord was cruci-

fied." But first, Aaron was called to go out and meet him; and he went and met him in the mount of God, (see Exo. 4: 27.) Aaron represents the high priest order, a royal priesthood.—The kings and priests, or body of Christ, who have part in the first resurrection. Aaron was the first, after Moses, to escape from Egypt, The body of Christ bone of his bones, and flesh of his flesh, who go out to meet the coming Bridegroom, and REPRESENT the church of the firstborn, will be the next after Christ, to escape from spiritual Egypt, the bondage of corruption. The meeting place of the general assembly of the church of the firstborn, will be, not at the mount that can be touched, as with Aaron, but at mount Zion, the heavenly Jerusalem. When they met, "Moses told Aaron all the words of the Lord who had sent him, and all the signs he had commanded him," (Exo. 4: 28.) At the coming of our Lord Jesus Christ, and our gathering together unto him, he will as High Priest in fulfilment of the law, wash his flesh with water by the word,—as shown in the March HERALD;—tell to his brethren, all the words of the Lord who hath sent him, and the signs which he hath commanded him. "Aaron spake all the words which the Lord spake unto Moses, and did all the signs in the sight of the people;" even as the saints shall dash the nations to shivers, and execute the judgments on spiritual Sodom and Egypt. Moses and Aaron then came into Egypt first, with a message to Israel, and then to Pharaoh. After which the judgments were executed. The first angels' message in Rev. 14: 6, is after the 144, 000 meet the coming Deliverer at mount

Zion, the city of the Living God. The everlasting gospel, saying, the hour of his judgment is come, is delivered first to the church, then, by the same messenger to the rulers of earth: "Be wise now therefore O ye kings, be instructed ye judges of the earth," (Ps. 2, Rev. 10: 11.) "Yet have I set my king upon my holy hill of Zion."

Israel were baptised out of Egypt; in the cloud and in the sea. This was only a figure, like every thing pertaining to them. Death and resurrection being the one true baptism, God's son in bondage, the Adam race, even his firstborn, will go out by real baptism. Satan being the prince of spiritual Egypt, when fallen man, Satan's firstborn, is slain; God's son, even his firstborn, will be delivered; the old man, sown in corruption; the new man raised in incorruption.—When Israel went out of Egypt, they were born anew. Today, they were servants of Pharaoh; on the morrow they were a new born nation.

We might stop here with the deliverance of the groaning creation into the liberty of the children of God. Not that they are children even when so delivered; but they are waiting for the manifestation of the sons; and will be delivered from the bondage of corruption into the same liberty as are the sons; since all are "raised in incorruption." But they come forth unto the resurrection of judgment, trial, probation for life; and may, if disobedient die again.—Not being sons, until regeneration is completed.—While the sons come forth unto the resurrection of life, and cannot die any more. On such, the second death has no power.

[I have no sympathy with men who try to explain away Scripture; giving page after page of their writing to overcome certain Scriptures which stand in the way in accepting their theories.]

In following this subject thus far, giving some of the corresponding points between type and antitype, we might leave the subject were it not that in the plan of redemption, the main feature of the plan only begins, at the deliverance of the groaning creation from spiritual Egypt; even as Moses had barely begun his work with Israel, at their deliverance. Prior to that, it was mainly with the destruction of Egypt. So the regenerating, or restitution work of Christ only begins with the wilderness journey from spiritual Egypt, to the heavenly Canaan.

The events occurring to Israel in the wilderness were all typical, (see 1Cor. 10: 11, mar.) After enumerating how many of them fell in the wilderness, it says, "Now all these things happened unto them for types." It is true, they have an application in some degree to us, during this age; we are to take heed lest we fall after the same example of unbelief; but in its fulness it belongs to the restitution age.

Christ will reign till he subdues all enemies, no longer. Death the last enemy is not destroyed till after the thousand years are ended; but continues active during the thousand years, "The child shall die an hundred years old; and the sinner being an hundred years old shall be accursed. This is in the new heavens and new earth, (Isa. 65: 20;) hence, death will be there, [even as with Israel in the wilderness, by which the rebellious

element was weeded out.] We die once, for Adam's transgression; under that new covenant, whoev dies, will die for their own sin, (Jer. 31: 27–30; Heb. 8: 8–.) And if they die after having been raised from the dead, they die a second time; for which death no sacrifice is provided, as Christ tasted death for every man but once.

In the wilderness there should have been no death, nothing waxed old, or decayed; (Deut. 8: 4.) Moses' eye waxed not dim, nor did his natural strength abate. Only the rebellious were destroyed, those whom "God sware in his wrath should not enter his rest."—Men of war, or voters of a nation, number about one in five of the people; it was these who were rebellious and fell.

In the antitype, the kings and priests, "shall not be hurt of the second death." But, under the new covenant, the rebellious shall die every man "for his own sin." And as [a thousand years is the measure of the earthly life,] before putting on immortality; one dying at a tenth part or one hundred years, would be as a child. Thus there will be death, during the millennial age; and at the end, a great company who, when Satan is loosed for a little season, as a final test of their being able to overcome, will be found wanting. Then, all not found written in the book of life, will be destroyed by a second death, and fail to enter the heavenly Canaan.

Satan, the deceiver of the nations, is revealed and unrestrained, at the end of this age, to give the church of the firstborn an opporunity to meet his mystic body and overcome, even as Jesus overcame. Up to this time, working only as the mys-

tery of iniquity, they are reserved in chains of darkness, and loosed only for a short space; after which they will again be bound more securely for a thousand years, and deceive no more until the thousand years of man's regeneration is ended; then loosed for a short space that the later born church may have the opportunity to overcome, And the final promise, (Rev. 21 : 7;) is to both the overcomers of the gospel age and the millennial age; He that overcometh shall be my Son and I will be his God and he shall inherit all things.—Not merely the earth; Christ's dominion as the second man embraces that, during the millennial age. But on entering immortality, he puts off the perfect human,—as he put off corruption, the imperfect human, at his resurrection,—and becomes a mighty God. Thus at last, he inherits all things; all that the Father hath. We too are heirs, all who overcome at the end of this age, and all who overcome at the end of the millennial age, are "heirs of God, joint heirs with Jesus Christ, of ALL things."—"I have said, ye are Gods, all of you children of the Most High; but ye shall die like men."

How men can be so easily deceived by the false teachers who have gone out from this movement, is surprising. Some, repeating the falshood concerning the second death, just as the wife of the second man is about to overcome, that was offered to the woman, concerning the first death before Paradise was lost; viz. Instead of dying, their eyes will be opened by what is ealled the second death; and great benefit will result. It is dying to sin; a glorious thing is that, as God doeth

know, pleasant to the spiritual eye to contemplate. —How sorry those who have part in ths first resurrection should be, that they cannot be hurt by so blessed an experience.

Only one, thus saith the Lord, was opposed to the first lie. But Satan has become bolder now, fallen humanity are easy to deceive. To be sure God has said, In the new heaven and new earth, the child shall die, and the LIVING sinner shall be accursed. That means something pleasant says the tempter. After man is delivered from the covenant that is unto death; and the New Covenant is in force, though man is no longer to die for the sin of another, God hath said, "Every man shall die for his own sin." That means being made happy by dying TO sin, not FOR sin; says the serpent.

He that despised Moses' law died without mercy. Of how much sorer punishment [than dying the first death without mercy,] suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, . . and hath done despite unto the Spirit of grace," (Heb. 10 : 26–28.) What is this sorer punishment than death under the law? and for which there remaineth no more sacrifice, but a fearful looking for of judgment and fiery indignation, that shall devour the adversaries; but the lake of fire prepared for the devil and his angels? Beautiful, says the tempter; it will be so sweet to die to sin; the sorer punishment than to die without mercy under the law, means this, and nothing more. The sin that is unto death; is the sin that makes the sinner die to sin; you need not pray for it, since it would be a pity not to sin the sin that makes you die to sin; and there is no other death. I doubt if such teaching as this will deceive any of the elect church, the espoused of the second man Adam. It is more transparent than was the first lie. You can get all you want of this kind

of teaching in the so called "Spirit of the Word."—May we all be delivered from such a spirit, however.—And also in the "World's Hope,"—or rather the devils' hope, since it advocates salvation for him.—If he isn't meaner than I take him to be, he will give his best endeavors toward the support of both these papers.—Unless that rankest of spiritualistic papers, the "Watch Tower," absorbs most of his time.

(These men went out from this movement, and what little truth they have,—as well as a good deal of error,—was learned and copied bodily from the teaching of the HERALD OF THE MORNING. The names of all three, are in some of the old Heralds, as "Assistant editors;" placed there by myself without even asking their permission; solely to encourage their zeal, We have no patent on the truth, but I make these statements that the readers of their pernicious teaching may know how HONEST they are. Especially readers of the "Watch Tower;" since its editor, if I have been correctly informed, claims to be that servant whom his Lord when he cometh, "shall make ruler over all his goods." And claims it because the Lord has given him all the truth now due to the household. If what he teaches were true; that the Lord came in 1874, and '78, and the time of harvest began; based on the argument that the 1335 days of Dan. 12, ended at that time; and that Christ came as a spirit,—and not as the MAN whom God hath appointed to judge the world;—still he knew nothing of the argument only as he received it from me, or that Christ had come, or of the harvest, or of the ending of the times of the Gentiles, or jubilee argument, or of the chronology, or any one fundamental thing he is teaching. And yet he leads his deluded followers to believe that the Lord gave him what he is teaching. I do not believe the Lord deals in stolen goods; yet I can believe HIS lord would do a great deal of that kind of work for him.

I was amused, and a little disgusted, to see in one of his auxiliary papers, the chronology they use, spoken of as the "Russell-Bowen chronology; and could imagine his sanctimonious grin of pleasure in accepting that which he knew to be a false claim. He had nothing more to do with the bringing out of that chronology, than the newest lamb of HIS flock, as

he very well knows; nor had he the slightest ability to defend it against the attack of Totten. I refer to these things, because there are readers of the HERALD who also read C. T. Russell's paper. And false claims, and absolute false hoods, words if allowed to pass unexposed, often pass for truth, and men are deceived, while the responsibiltiy is on other men's shoulders. This is my excuse for referring to these things; I do not want to be in any way responsible for deceit which leads to death. And if the men are not exposed, their teaching is more likely to be accepted. And this is no time to be sweet on deceivers and false teachers.

THE SIN THAT IS UNTO DEATH.

There is a sin that cannot be forgiven, and hence, is unto death, the second, or eternal death; as is evident from the words of Jesus, John, and Paul. A sin that hath no forgiveness neither in this age, *nor* in the age to come, hath never forgiveness; since the age to come, closes the work of Christ, as he gives up the kingdom at that time. And he reigns until all enemies are subdued; when God becomes all IN all. There cannot, therefore, be unforgiven sinners yet to be subdued after Christ, the Mediator has finished his work on earth, and gives up the kingdom "to God, even the Father."

But the question still remains, What is the sin that is unto death? Jesus says it is a sin against the Holy Spirit. But Jesus spoke in parable and dark sayings, lest they should see and understand. And without parable spake he not unto them. We must, therefore, look deeper than the surface, to learn just what he means. John speaks of a sin for which you need not pray; and without prayer there is no forgiveness.

Paul speaks of a sin for which the sinner cannot be brought to repentance, and for which there remaineth no more sacrifice. Christ made a sacrifice once, for all mankind, tasted death for every man. This sin that is unto death, cannot refer to the first or Adamic death, since there is a sacrifice for that; while there is none provided for the second death.

There is this present life, and the life to come. And there

is no more mystery about the second death, for which no sacrifice is provided, than there is about the second life. To lose this life, is the first death. To lose the second man life, is the second death. And as there is to be no third Adam, nor third birth, the second death will be the end of life, to all not "found written in the book of life." After which there is no more a mediator, and no more enemies to be destroyed.

If it were not a part of God's plan that the wife of the second man must be tempted by a denial of the second death; even as was Eve, by a denial of the first death; we should almost doubt that Satan could find snakes of intelligence who while assuming *not* to deny God's word, could base an argument on a mere play on words, and find intelligent people to indorse their view. But in this shaking of all false creeds, men become demoralised, and fail to use their senses. The argument is, If death is destroyed, and no more death, every being that ever died, must be brought back to life again, and be made immortal. This, of course, necessitates the salvation of demons,—which necessity they accept,—and as man lives by the breath of life, so all animals, "in which was the breath of life," and perished at the flood, must be recovered and made immortal; or the argument is worthless.—They cannot escape the animal part of their argument, and have any force in what is left, since it is written, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; all go unto one place; all are of the dust and all turn to dust again." If death can't be destroyed unless all the sons of men are removed from the dust, and made immortal; then that which died as they died, having the same breath, and going to the same place, can't remain in death unless the place, or condition remains. Is it possible that all vermin, flies, bed-bugs, and moths, must be resurrected and immortalized, in order to destroy death? Get behind me Satan. It is written, that, neither moth nor rust will corrupt.

We will take it for granted then, that "Sin, when it is finished bringeth forth death; that there is a sin that never hath

forgivness. One which cannot produce Godly sorrow, one for which no sacrifice is provided. And one for which a "sorer punishment" than death without mercy, under the Mosaic code is reserved. Believing it in spite of this powerful argument of the enemy.—Those not having on the whole armour,' in this evil day, should be wise e'er it be too late, for there are many deceivers abroad.

The sin that meets all the conditions, is that sin which every one who finally dies the second death will commit; and no one will finally die. who does not commit that particular sin; the only sin for which no sacrifice is provided. "All manner of sins and blasphemy,—except this,—shall be forgiven to the sons of men."

Just what that one sin is, I will state, and then offer the Scriptural proof. In regeneration, a new man is begotten and born. That begetting is by the Holy Spirit. It is now by faith, and will be an actual fact in the restitution age. In other words, there is and will be a time with every human being—since all are to be made alive in Christ,—when the new man nature begins to be developed; and a time when that process will be completed by actual birth into independent life. This development is what the apostle calls, building up the inner man, the "Christ formed within." During this growth of the new man, we have a hidden life, hid with God in Christ. "I live, yet not I, but Christ liveth in me." As with generation, so in regeneration, there is a process of gestation during which the embryo child lives by another; eats (appropriates) the flesh and blood of another. If that individual germ is killed before birth, that germ perishes forever. No effectual repentance, no recovery is possible, it can never be re-begotten. We have the hidden life now, in a sense; but when born into independent life, have life in ourselves,—as did the risen Christ,—then probation for that life ends: these cannot die any more; on such the second death has no power. The world, whose probation, or regeneration will begin with the physical, and is in the resurrection age, do not live, have life in themselves, until the thousand years are finished. Hence, having only the mother-life and being in the process of gestation, they are not be-

yond the power of a second death. But when born into independent life, like the firstfruits, neither can they die again. Hence, it is only during the embryo condition, that life can be eternally lost. To kill this second man life, the Christ formed within, that life begotten by the Holy Spirit, is sinning against the Holy Ghost. It is "crucifying to themselves the Son of God afresh;" it is treading him under foot; "counting the blood (life) of the covenant an unholy thing, and doing despite to the Spirit." It is blasphemy, not in words but in works, against the Spirit of grace. For this sin, no sacrifice is provided; a third begetting and birth, not being in the plan. From such a falling away, "it is impossible to re-new them again." This is the one sin that is unto death, the sin that hath never forgiveness, neither in this world, nor in the world to come.

Moses committed this sin, in type; and hence fell in the wilderness among those "God sware in his wrath, should not enter into his rest." Moses smote the rock the second time: "and that Rock was Christ." And God forbade him to pray for forgivness. Adam committed an unpardonable sin. No repentance was vouchsafed. The penalty of the first death could not be atoned for. He killed a son of God. But did not the Jews kill the real Christ? No! "No man taketh my life from me; I lay it down of myself; and I have power to take it again. Therefore doth my Father love me, because I lay down my life, that I might take it again."

—What should be thought of one who denies this? affirming that Christ did NOT take again the life he laid down. It was a bargain with the devil, to give back the life of the world in exchange for the life of Christ; and to have taken it back, would be fraud, since the life of Christ was given as a substitute with which to BUY back the lost life of the world. All who deny this bargain with him that has the power of death, and believe that God loved Christ "because he lay down his life that he MIGHT take it again," do not believe in SUBSTITUTION; and hence, they are "DENYING the ransom;" is what this man is teaching. And there are fools,' slow of heart to believe all the prophets have written,' who follow this false teacher. Is it not written. "Thou wilt not leave his soul

(life) in sheol, nor suffer thy holy One to see corruption?" This brazen-faced man denies this, affirming that God DID leave Christ's soul in sheol; sold it to the devil to buy back the life of the world. "If you deny this second lie, presented to the second woman, you are "denying the ransom."

If you like to believe that your future life comes not from Christ, but from the devil, subscribe for the "Watch Tower," Allegheny, Pa. price $1, 00, free to the poor. If he is that servant whom his lord when he cometh, is to make ruler over all his goods; his lord better hurry up, for a stronger than he, is about to "spoil his goods."

Brethren, I know whereof I affirm; This movement, starting in 1840, is of God; it is in fulfilment of the parable of Matt. 25: 1–10. The foolish virgins went out of the movement from 1878, to 1881. The new supply of "oil" to our lamps was the restored faith, and all the advanced light now being given in the HERALD OF THE MORNING. This advance of light on the atonement, and on all the doctrines, is the proof of the correctness of our position.

As this prophetic movement is now so near its end, when they that are ready will go in with him to the marriage, the signs of the coming kingdom should make us "look up, and lift up our heads" As the winds are still held, (Rev. 7: 1,) it is evident that the number to be sealed by the Holy Spirit, (Eph. 4: 30,) is not yet complete. There is "distress of nations with perplexity, the sea and waves roaring; men's hearts failing them for fear of those things which are coming on the earth," if the news of the day is reliable.

There are agencies at work, and destructive machinery, and armies enough, so that when the winds are loosed, a "time of trouble such as never was since there was a nation," could follow without much of a miracle to bring it about. Nor does it take a very wise head to see that to avoid such a time of trouble as referred to in Dan. 12: 1, would require a miracle. If the nations refuse to take the cup, (as they seem inclined to do, "Say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. . . for I will call for a sword upon all the inhabitants of earth, saith the Lord of hosts." If China and Japan are involved, North and South America

will not escape. "And all the kingdoms that are upon the earth shall be overthrown." This will bring anarchy and rapine, Zech. 8: 10, will have its fulfilment;—"No hire for man nor hire for beast; neither any peace for him that goeth out or cometh in; because of the affliction; for I set all men every one against his neighbour."

By reading the context, you can see that this condition is to obtain just before the return of the Jews to rebuild Jerusalem.—They are certainly going to rebuild Jerusalem again, and for a time, dwell safely there. Since the city is once more to be taken captive, when all nations are gathered for the final battle. But "Before those days, there was no hire," &c.

The signs of the times are fully up to the prophetic arguments; all men are in expectation of a new era, a remodling of old institutions. We do not like to talk about dark days; and yet the glorious future for mankind is beyond the darkness. The world must go down in death, before millennial conditions can obtain. The "old man" must be crucified. It is not in God's plan to improve the old Adam, Ye must be born again. The life that is in Christ, is resurrection life. "He that hath the Son,—resurrection life.—hath life; and he that hath not the Son of God hath not life."

The atonement makes this clear. The life of the world was lost in the fall of Adam. But was restored in Christ the promised seed of the woman. When born of woman, the life of the world was again implanted in a "second man Adam." But being restored, or resurrected life, he can impart it only to a resurrected race; otherwise it would be putting new wine into old bottles. Hence, he must make that restored life, resurrected life, "fall into the ground and die, or abide alone." Thus when he died, all died; and if Christ be not risen, your faith in a future life is vain; and they that are fallen asleep in Christ are perished. But if he lives, we shall live also. For, having fulfilled the law ordained to life, that restored life of the world committed to him must bring forth a living world, or the LAW would fail of a fulfilment. And it is easier for heaven and earth to pass. Hence, for the same reason that he could not be holden of death, the life of the WORLD "cannot be holden of the pains of death."

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WHO IS CHRIST?

"No man knoweth the Son but the Father." This if taken alone, would stop further inquiry; but He has given apostles, prophets, evangelists, pastors and teachers; for perfecting the saints, for edifying the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, (Ephe. 4: 12.) Thus the body of Christ will come to this knowledge before this present arrangement for perfecting the church can terminate. Nor is this all; for a knowledge of the Father ["whom no man knoweth, save the Son,] must be attained, before we get eternal life, (Jno. 17: 3.)

Who, then, is Him whom the Father sent?

In the beginning was the word, and the word was with God; and the word was God; and the Word was made flesh, and dwelt among men.

God communicates with man in parables and dark sayings, and in no other way; except in giving the letter of the law to Moses; then it was plainly spoken, (Num. 12: 8.) The letter does not give life; the spirit, or real meaning is never on the surface. We must recognise this fact, otherwise we shall fail of coming to a knowledge of

the truth. Why did Jesus speak in parables and dark sayings, lest they should see and be converted? (Mark 4 : 12.) Why is all Scripture given in that way? that seeing they may see and not understand. For the same reason, we answer, that the flaming sword was placed around the tree of life in the Eden figure : Lest the natural man eat and live forever. Wisdom that cometh from above is the tree of life ; "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

In the plan of regeneration, a second Adam, a wife, and afterward a regenerated world, is the order of the new creation. The wife being an elect body, is made alive before the regeneration of the race can begin ; and this elect body, they that are Christ's, are made alive at his coming. Hence, if this arrangement is carried out, the tree of life must be guarded from all but the elect bride ; else others would be "born out of due time." Hence, it is not given to them that are without to know the mysteries of the kingdom of God.

Words are symbols of ideas. What is here called "the word of God," is the agent by which He works ; "by the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth." Again, all things were made by Christ, And he, as we shall show, was the angel of God's presence ; and as the agent of God, takes his name. It was "the angel of the Lord" that appeared to Moses at the bush, and said, "I am the God of Abraham," God's name was in that angel ; hence, being the agent, he assumes the name of God, (See Exo. 23 : 20, 21.)

Ex. 23:21.

Christ was "the beginning of the creation of God," (Rev. 3 : 14,) the faithful and true witness, Com. chapter 1 : 5. He is the first and the last : Every thing else was made by Christ, and without him was nothing made that was made. Having accepted these Scriptural statements, we begin to have some knowledge of him whom the Father sent. But did he not say, "I and my Father are one"? So it is written that the man and the woman are one, they two shall be one flesh ; "this is a great mystery, but I speak concerning Christ and the church," (Ephe. 5 : 32.)—"For I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God."

Does this not look as if Christ is to God, what the church is to Christ? and the woman to the man? If we are to know him, it must be through what is revealed. Christ has many names, and I shall venture to call him by a new name, one he is about to write on the overcomers ; the name MOTHER, the Jerusalem that is above, "the mother of us all, (com. Rev. 3 : 12 : Gal, 4 : 26.)

CHRIST THE UNIVERSAL MOTHER.

Mother, is that which produces; the earth is our mother; the church is called a mother. All things being made by Christ, he is the universal mother. As the woman is of the man; so is the church of Christ, bone of his bones, and flesh of his flesh. And as the woman was taken out from the man, so Jesus says, "I came out from the Father." The fleshly idea of sex, has no place here, any more than with 'the bride, the Lamb's wife,'

John 16:28

If we are espoused as a chaste virgin unto one husband, even unto Christ; and are to be made one with him; why may not Scripture call God and Christ one? and yet have the statement, My Father is greater than I, remain true.

Children of God and their development, is the one theme of Scripture, from the creation of Adam, to Rev. 21: 7,—"He that overcometh, shall be my son, and I will be his God, and he shall inherit all things." Call no man on earth, father; for One is your Father in heaven. With a universal Father, there is and must be a universal Mother; One by whom all things were made; and without whom was not any thing made that was made. That this co-worker with God, one who came out from God, and who is "in the bosom of the Father," (John 1: 18,) by whom He made all things, should be called God; is certainly not more surprising than that we, the children should take that holy name.—"I have said ye are Gods, all of you children of the Most High; but ye shall die like men," (Ps. 82: 6: John 10: 34.)—The capital G, like punctuation, is the work of the compositor, and not Inspiration.—"The Lord God said, Behold, the man has become as one of us, to know good and evil;" this being the first stage of development to the condition of the Father.

Christ, being "the beginning of the creation of God," passes through many changes before reaching the final "mighty God" condition; to which condition not only our elder brother, but all children of God ultimately attain. His many characters and offices require many names; the Seed, the Branch, the Lamb of God, the Lion of the

tribe of Judah, the High Priest, the Mediator, the Resurrection, Bridegroom, Husband, everlasting Father, Prince of Peace, and many other names.

Christ was that angel, the angel of God's presence; we argue, first, because he was that spiritual Rock that followed them, and guarded them. Second, "He made of them a nation, great mighty and populous;" and Christ was the agent, for without him was nothing made that was made.

Again, before he was made flesh, he was an angel, and not a son; Michael, THE archangel.—Of all the hosts of angels, only one archangel is mentioned.—"At that time shall Michael stand up, that great prince that standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation," etc. (Dan. 12: 1.) To stand up, means to reign, see chap. 11: 2. Christ is the great Prince of Israel, and it is during this time of trouble, while the nations are angry, that the kingdom of this world becomes the kingdom of our Lord and his Anointed, (Rev. 11:15–28.) Thus Michael reigns, and Christ reigns. But they are one and the same.

That Michael the great prince of Daniel's people, was none other than the future Christ, is fully confirmed in chap. 9; although he was not at that time, the Messiah, or anointed prince; his coming in that character, being at his baptism, at the end of the sixty nine weeks:—"Know therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." THIS one

certainly refers to Christ; and we can scarcely believe in more than one great Prince to "stand up" during this coming time of trouble. Christ then and Michael the archangel must be reckoned as one and the same.

The angel of God's presence, the one by whom he works, the one who bears his name, "Behold, I send an angel before thee, to keep thee in the way; beware of him and obey his voice, provoke him not; for he will not pardon your transgressions, for my NAME is in him," Exo, 23: 21; can be none other than the angel at the bush, that spiritual Rock that followed them; and that Rock was Christ.

As the beginning of the creation of God, universal mother, or agent by whom the worlds and all things were made; the one who bears God's name; is one with him, even as the Bridegroom of the church is to become one with his bride; we begin to know him whom the Father sent; how he was rich, and for our sakes became poor; that we, through his poverty might become rich.

Still in all this, he was not a Son, but only a servant; "who being in the form of God, thought it not a prize [mar. a thing to be grasped] to be on an equality with God, but emptied himself, taking the form of a bond servant, etc. (Phil. 2: 6, R. V.) Wherefore God highly exalted him and gave unto him the name that is above every name." The name, Son of God. "Being made so much better than the angels, [of whom he was the first, but yet an angel,] as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou

art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" [Are they not all ministering or serving spirits; sent forth to minister to them that shall be heirs of salvation? But unto the Son he saith, Thy throne, O God is for ever and ever.

Not only Christ, "the firstborn among many brethren," WILL, by and by, become a mighty God, but all the heirs of God, joint heirs with him, are called to the same high destiny. "I have said, Ye are Gods, all of you children of the Most High, but ye shall die like men."

When the pre-existing Prince, and Priest of the Most High, emptied himself and took the form of a bond servant, there was no death, [death came by sin;] hence, he was transformed; "He that descended is the same also that ascended far above all heavens, that he might fulfil all things." He became a son on the lowest earth plane, born under the law for the suffering of death. He became the begotten Son, firstbegotten of the dead, (Rev. 1: 5,) on the very day of his resurrection. "We declare unto you glad tidings, . . in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee;" (Acts 13: 33.) Prior to the first birth of Jesus, God had no son but Adam; and Jesus, born of woman, was on the same plane of Adam; a created, but not a begotten Son. The Spirit overshadowed the face of the deep, and the Genesis, including man, was the fruit; and Adam was the son of God. The Spirit overshadowed organized dust, the woman, and the life lost in Adam was restored to the race in Jesus.

Our next inquiry is, how did Jesus become the MOTHER of the sons of God? He was the mother of all things, of angels, of principalities and powers, all created things; but not of begotten Sons. He was not the mother of fallen man, nor is God their Father. They are of their father the devil, and the Egyptian bondwoman is their mother.

Children born of the flesh are not children of God, (Rom. 9 : 8.) Born again, from the dead, they are children : being children of the resurrection. And Christ is their MOTHER. Are they not children of the resurrection? (Luke 20 : 36 ;) and does he not claim to be the resurrection and the life? The resurrection is the covenant of promise, the free woman covenant ; and Christ is the author, the embodiment of resurrected life, The life of the world, lost in Adam, restored in him. Hence, when he died, all died ; the life that was in him went out in death. But having obeyed the law ordained to life, death could not hold him ; yet he was dead ; all the life in him the seed of promise, expired. "I am he that liveth, and was dead, and, behold, I am alive for ever more."

This is why the resurrection must follow ; the life of the world in him, the promised seed, revived and still lives, and MUST develop, or the law ordained unto life, would fail to bring forth that for which it was ordained. And it is easier for heaven and earth to pass, than one jot of the law until all be fulfilled. Christ being the author of resurrection life, he IS the free woman covenant, the mother of resurrected children of God. Hence it is written, "I the Lord have called thee, and will hold thine hand, and will keep thee, and give

thee for a COVENANT to the people, for a light to the Gentiles," (Isa. 42 : 6.(

Thus we are coming to a knowledge of the Son of God,—whom "no man knoweth."—He who is "in the bosom of the Father." Nor need we be surprised at his many characters and many names. We are in Adam, first, children of God ; then in the fall, children of the devil. Again in the restitution, we are transformed again into children of God. But while associated with Christ in the development of children, we are called virgins, espoused unto one husband ; after that, a wife, and when he writes on us HIS new name, a MOTHER. We are also called brethren, priests and kings ; all these, and other official and kindred names. In calling his attention to his mother and brethren, standing without ; Jesus stretched forth his hand toward his disciples and said, Behold my mother and my brethren.

We see him as he came out from God, as the beginning of the creation of God ; even as far off on lower planes of creative energy, the woman was to be of the man ; and on a little higher plane of earth development, the church, the wife, comes forth from Christ, "bone of his bones, and flesh of his flesh." We see him thus in the bosom of the Father, while every thing made that was made was yet in the womb of the future :—The Father and the Mother of a universe, with all its myriads of worlds, its angelic hosts, and man, its final possessor as heirs of God, still unborn. Almighty power and almighty love purposing in themselves to beget and develop a universe of life and joy. Father and Mother, One in purpose, one in sub-

stance;—as on a lower plane, "They two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church," Ephe. 5 : 32. We see him again, when it is said, Let us make man, in our image and after our likeness.—Without him [Christ] there was nothing made that was made.—He made the stars also. Gen. 1 ; 16,

The wages of sin is death. Man was permitted to sin and die, with provision made for his resurrection, that he might be made perfect through suffering and so be able to overcome evil. The universe is a lake of fire; all the forces of nature are struggling to disintegrate and destroy; while the living forces are organizing aud building up, This struggle between these two contending forces will be an unending warfare until only the perfect remains. Hence, only that which can endure the fire, like the pure gold in the furnace after all dross has been consumed, or the three Hebrew captives, on whom the fiery furnace had no power; only consuming that which bound them; so only that on which the fire has no power can survive. It is a mistake to teach that the wicked are to dwell in everlasting fire; they cannot endure it, it will destroy them root and branch. It is the righteous who will walk in the midst of the furnace and take no harm, as did the fourth one in that built by Nebuchadnezzar. The universe being one vast illimitable eternal lake of fire; who but the righteous can survive? "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions. 'He shall

Isa 33:14

dwell on high; his place of defence shall be the munitions of Rocks." The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. As thorns cut up, they shall be burned in the fire.

We have followed from the beginning. Him in whom is the name of the Almighty; and begin to know this moulder of the universe. In the bosom of the Father; the first and the last of God's creative work; all else was made by him. As universal mother, why not bear the Father's name? Although priest of the Most High, and king of Peace,—as we shall show hereafter,—in his pre-existing multiplicity of characters, he was not yet the Christ, or mother of begotten sons, begotten from the dead. The mother of worlds, and of created servants, inspired no maternal love, no forgiving spirit. The attribute of love of offspring was yet hidden with the Father; to be developed only through maternity: motherhood and suffering; by which the flesh and blood and life of the mother is SACRIFICED for the life of another. So Christ "endured the cross, despising the shame, for the joy set before him in bringing many sons to glory."

The love of God began to be manifested in the gift of his only begotten Son, Prior to that it was obedience and life, disobedience and death. Love, forgiveness and grace, came by Jesus Christ. All love was centered in him, the mother of children; and neither life nor death, can separate us from the love of God, "which is IN Christ Jesus, our Lord." Out of Christ, God is a consuming fire.

As the angel of God's presence in his pre-existing nature, not having been tempted, not having

suffered, he was not "able to succor them that are tempted."—"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my NAME is in him."

This wonderful change from law to grace, has not been fully understood. The law was a schoolmaster; it made sin and our weakness manifest; and so led us to Christ to be regenerated. "For what the law could not do, through the weakness of sinful flesh," God sent Christ to accomplish. The law was ordained to restore man's forfeited life; if he should do the things required, he shall live by them. God does not change his purpose. The law MUST be fulfilled; that is, must give that for which it was ordained. It could not give life direct to sinful man, nor was it designed to do so. The penalty of death could not be set aside; death came by sin, cause and effect; and God works by law, not by arbitrary miracles. The wages of sin is death. Hence, he must die; and yet live by a law ordained to give life. In learning how this is accomplshed we are coming to a knowledge of the only true God, and of Jesus Christ whom He hath sent.—The one purpose of the gospel; and the one purpose for which this MAGAZINE exists.—

How then could sinful man get life by a law he could not keep? and why give such a law? It was given to sinful man as a mirror to show him the exceeding sinfulness of sin; how it has ruined him past recovery. That nothing can save him from its wages. And yet, by the grace of God, a plan is arranged by which, after the sentence is carried out, he is to be born again. This lesson concerning sin, a lesson to be learned only by an

actual experience of its destructive power, is just why the fall was permitted. No created being will be made immortal, until he has learned this lesson. Even Christ, though not a sinner, "learned obedience by the things he suffered."

When man fell, God provided the remedy. A SEED in which the lost life should be restored as a new creation.—The old Adam life, forfeited by sin was gone forever;—the seed of the woman must therefore have new life. And yet it must be the seed of the woman, to link together the old and the new, else there would be no resurrection, only of Christ in person, since he did not lose the new life restored to him; but with all others, instead of a resurrection, it would be an entirely new creation. The mind, the personality must be retained, or the lesson of the fall would be of no avail. A resurrected man must therefore be one that has died, and is revitalised. The law of increase demands that every seed must bring forth after its kind. Hence, a resurrected race must have a resurrected head. And regeneration, or a second life must be attained by the law ordained to impart the new life. If the mother of all things the co-worker with the Father, a servant yet, but a Son in prospect; would "empty himself," take on the nature and suffering condition of fallen humanity and die HIM, by obeying the law ordained to life, could carry the new life through death, and so become the firstborn from the dead. Then a resurrected seed being developed, the life that is in it, can bring forth after its kind. Jesus understood it so; hence, in referring to himself, he says, "Except a corn of wheat fall into the ground

and die, it abideth alone; but if it die, it bringeth forth much fruit. He could live without dying and rising again, he already had the new life. But he could not multiply after his kind, an increase from the dead, unless he became a resurrected man; since the increase must be from the dead. Hence, "Christ both died and rose again, that he might be Lord of both the dead and the living."

Thus he could not bring in the resurrection, be the producer, [mother] of children of God, without suffering the pangs of maternity.

Before Christ came as the man of sorrows, law, obedience or death, was enforced. "The law entered that the offence might abound [hold sway.] But where sin abounded grace did much more abound." "Grace came by Jesus Christ."—Not, however until the ordinances were nailed to the cross; for until then the law, that only slew men, was in force. What shall I do to inherit eternal life? Keep the commandments, said Jesus; that which no man had ever been able to do, Still no grace; obey or die. Jesus had not yet become the new Covenant MOTHER; God as yet had no begotten Son until he raised Christ from the dead. —"We declare unto you glad tidings, how that the promise made unto the fathers, God hath fulfilled, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee," (Acts 13: 33.) Jesus Christ the faithful and true witness, the firstbegotten of the dead, (Rev. 1: 5. He was the son of David according to the flesh; "Declared the Son of God, according to the Spirit,

by the resurrection from the dead," (Rom. 1: 4.)

Christ was both the author of resurrection, and the firstborn of the resurrection. By obedience to the law ordained unto life, he was the producer, or mother, of his own second birth.

God so loved the world that he sent his only begotten Son, that whosoever believeth on him, etc. When he sent his firstbegotten into the world, on the morning of the resurrection; Love of offspring, of begotten Sons of God, until then latent in the Father, was for the first time manifested, Grace, the sweetest daughter of the Almighty sprang into life; and "came by Jesus Christ."

It will be noticed that Christ is not called Our father; One is your Father. Adam is not called father, although Eve is 'the mother of all living.' Adam was the head of the Eden, or free woman system, a part of that mother system for the development of sons; but all life is from One Father. So Christ is only the head of the mother system. But when he has developed this present family of Sons to their ultimate God condition; and the flesh and blood of the entire mother system being transformed into Sons, Princes of God; and with him are presented to the Father. "Behold, I, and the children which God hath given me:" then, when the mother element no longer remains,—no nature second to that of the Father himself,—mortality will be swallowed up of Immortality. The number of Sons will equal the number of the stars of heaven, (Gen. 15: 5;) all being heirs of God, joint heirs with Jesus Christ. "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not

ashamed to call them, brethren, (Heb. 2 : 11–43.)

God is THE Spirit. It is The MAN Christ Jesus whom God hath appointed to judge the world; because he is a son of man, (John 4 : 27.) When he enters into immortality,—the Father's condition, Who only hath immortality,—he becomes not only Spirit, what he was before being made flesh, but a quickening, or life-giving Spirit; what the Father is. "As it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit." Hence, "his name shall be called, first, Wonderful Counsellor; second, Mighty God,—not THE, see R. V.—third, Everlasting Father, and Prince of Peace." He also having HIS angel, even as did the Father, in the beginning, (Rev, 1 : 1.) So also has each of the sons, (Matt. 18 : 10.) While analogy suggests universes, and Sons through unlimited thousands of generations of children's children of God.

INCORRUPTION AND IMMORTALITY.

Incorruption, and Immortality, though different words, have been explaned as if they were one and the same; because restitution, the entire age and work of Christ on the earth, has been left out of the plan of regeneration. The truth is, when this corruption puts on incorruption, in the resurrection, it is only restoring man back to what he was before sin entered, and death by sin. The restored man is still mortal, even as he was before the fall. The difference between those who come forth unto the resurrection of life, and they that come forth unto the resurrection of judgment is,

the first, who are to reign with Christ on earth a thousand years, are, like him, overcomers: these cannot die any more. But will be fashioned like unto his glorious body;—not his present High Priest glory, but the kingly glory, as seen in vision, when they saw his Majesty in the transfiguration. This glory was good to behold, by the disciples; while mortal eyes could not endure his Priestly glory as seen by Paul.—Those who come forth unto judgment are no more glorious than was the perfect physique of Adam. These are as was Adam, on probation for eternal life, but do not enter into life until the thousand years are finished; even as we who NOW belong to Christ, do not live until his coming, i. e. do not have life in ourselves; "I live, yet not I, but Christ liveth in me." As we do not live while on probation for life, and hence are now counted as dead, "for ye are dead, and your life is hid with Christ in God;" but will be made alive at the end of THIS age; so the rest of the dead, though on probation, —made alive in Christ,—do not have life in themselves, until the thousand years are finished.—

This is in strict harmony with New Testament teaching; it is only those who cannot discern spiritual things, who assume that this 20th of Rev. teaches that the rest of the dead remain in SHEOL until the end of Christ's reign and work as the "one mediator, the man Christ Jesus." There is no probation after the thousand years are ended, after the mother element is eliminated, after the Father becomes ALL in all.

This corruption puts on incorruption, when the dead come forth; sown in corruption, raised in in-

corruption, and is limited to no class. It is those who die in Adam, of whom he speaks.

Sown a natural body; raised a spiritual body; is what has caused so many to suppose it refers to only the dead in Christ; while the apostle makes no such distinction. They seem to think, though starting out with THE dead, all that die in Adam, then putting the question, How are THE dead raised? he immediately loses the thread of his discourse, and only tells how a very small fraction of the dead are raised. No physical defects, no diseased bodies are raised with their diseases clinging to them. They will come forth as free from corruption as are the sons. We who have the first fruits of the Spirit are waiting for the redemption of our bodies. And not only we, but the groaning creation, waiting for the manifestation of the sons, will be delivered from the bondage of corruption into the glorious LIBERTY of the sons. Restitution can be no less. The unfallen Adam was free from such bondage. An unpardonable sin brought it upon him. And under that new covenant, the free woman covenant, "every man shall die for his own iniquity, and not for the iniquity of his fathers, (Jer. 31, Heb. 9.) And there is but one sin that is unto death.

A spiritual body is not a spirit; it is simply a perfect body. A spiritual man is not a spirit; but is a perfect man.—There is as yet but one such man, the one mediator, the man Christ Jesus. In the resurrection age, God will judge the world by that MAN whom he hath ordained; not by that spirit. A natural body or a natural man, is born by the natural law of generation. A spiritual man

and spiritual body is born by the law of regeneration; sown a natural body; raised a spiritual body. A spiritual body is, therefore, a resurrected body; i. e. a mortal body quickened by the Spirit. "If the Spirit of him that raised Christ from the dead dwell in you, He that raised Christ from the dead, shall also quicken your mortal body by His Spirit that dwelleth in you. Then a mortal body quickened by the Spirit, is a spiritual body.—There is no other Scriptural definition of a spiritual body; human speculation may differ from this, but what is it worth? "To the law and testimony, if they speak not in accordance with this, there is no light in them."

Mortality has no necessary relation to sin. It is merely the opposite to immortality; that which will not endure as long as God endures, "who only hath immortality." Neither Christ, nor angels, nor men, are immortal. Nor will they ever be immortal until they attain to the Father's nature. In other words, nothing less than a God, is or ever will be immortal. The word immortal occurs but once, (1 Tim. 1: 17;) and is applied to God. Immortality, [ATHANASIA,] occurs three times; twice in 1 Cor. 15; and this in 1 Tim. 1: 17. That so rendered in Rom. 2: 7: and 2 Tim. 1: 10, is [APHTHARSIA,] incorruption: falsely rendered immortality.—See the Greek, or R. V. Incorruption, not immortality, was brought to light through the gospel. Nor are we now seeking immortality; it is not due until the thousand years are ended, as we shall presently show. We are to seek for glory, honor, incorruption, and age-lasting life; that is, to have our mortal body quick-

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ened by the Spirit of Him that raised Christ from the dead, so that we can live and reign with Christ a thousand years, without having our eyes grow dim, or our physical strength abate.

The word spiritual, is never applied to any living thing but man. "Spiritual beings," like the "immortal soul," is born of pulpit twaddle.

Adam had a spiritual body; viz. a mortal body quickened by the Spirit. Hence, he was a figure of him that is to come. Adam was not born of the flesh; nor is the resurrected man; but, the earth brings forth, and a nation will be born at once.

This corruption puts on incorruption, when the dead are raised. This begins with the church of the firstborn, at or near the beginning of the times of restitution, when he sends Jesus. This mortal —the mortal body quickened by the Spirit,—puts on immortality when death is swallowed up of victory. "For when this corruptible shall have put on incorruption;—the first step,—and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory." Is it not written that death is the last enemy to be destroyed? that in the new heavens and new earth, "the child shall die an hundred years old?" that when the thousand years expire, a great company of the deceived are destroyed, that "fire comes down from God and devours them?" Death is not destroyed until after the thousand years are ended. Nor is it swallowed up of victory while men continue to die.

If Death is swallowed up of victory, when the dead in Christ are raised, then it is not the last enemy to be destroyed; for the kingdom, in which

are to be Abraham, Isaac, and Jacob, is to be set up in the days of these Gentile kings; and it shall destroy all these kingdoms. If death is swallowed up of victory when Christ's body, who are to receive the kingdom, are raised, then why not swallowed up of victory when Christ arose, no more to return to corruption. If it is not swallowed up of victory until all that die in Adam are made alive in Christ, and the times of restitution end; then this mortal, the mortal body, quickened by the Spirit of Him who quickened Christ's mortal body, will not put on immortality until after the thousand years are ended, after Death the last enemy is destroyed; and sin, its sting, is no more. Then the grave will cease to be victorious. It is only then, when death is swallowed up of victory, that "this mortal shall put on immortality."

LIFE AND DEATH.

Spiritual life, is not a Scriptural phrase. This present life and the life that is to come, has no distinguishing quality excepting that of duration. Christ gives, to his own, age-lasting life. But life is one and the same; our present life, the life in Christ, and the life that is in God, is never referred to as distinct in quality, but only quantity or duration. I came that they might have life, and have it more abundantly, said Jesus. And again, "The Father hath given me to have life in myself, even as He hath life in himself." But not a different kind of life.

Immortality, the God condition, is not only end-

less life ; but an unchangable life that can neither increase nor diminish. It can give and yet not impoverish. The life that is in Christ, as the seed of promise, is only the life of the world, age-lasting life. He received it from his Father, and can give only what the Father gave him. Adam had life, the life of the world implanted in him, even as did Christ. But that life was only age-lasting with each of the two Adams ; and given conditionally to each one. If obedient through their term of probation, they could impart the age-lasting life that was in them to the race. They could not impart immortality, since God "ONLY hath immortality ;" and every seed must bring forth after its kind. Since it can impart only that which itself has.—This is why Christ does not give immortality, "I will raise them up at the last day, and give them AONIAN, [age-lasting] life." If he the seed of the woman, was immortal, he would re-produce an immortal race of men. Hence, until this seed of promise, the MAN by whom God is to judge the world, has finished his work of imparting the life of the world that is in him, TO the world ;—all that die in Adam, made alive in him, and developed to its ultimate,—he could not become immortal without confusion of the law of life.

As Adam had age-lasting life, to be retained or lost, conditionlaly ; so had Jesus. The first man failed to meet the conditions, as the law of development,—or of evolution, as scientists call it,—made failure a necessity. [Man could not be developed, so as to overcome, or know evil, without an experience of evil.] That this is true, is proven by the fact that his first advance towards his

ultimate God condition was such an experience ; "the man has become like one of us," etc. Adam could not experience death, the finished work of sin without sinning. And could not sin, without destroying the life of a son of God ; the one sin that hath no forgiveness. Hence the fall was necessary to mans development. The second man by being born of the sinful race, but receiving an unforfeited life, what the first man had, but lost by sinning ; could suffer death, learn obedience by the things he suffered, be made perfect through suffering, and gain the full knowledge of evil without sinning ; an impossibility to the first Adam. Christ could be developed, from the natural man into a spiritual man,—from the servant or created son, to the begotten Son and heir ; in no other way. He was glad to win the prize, which, as an angel, he knew he could not grasp ; i. e. to be on an equality with God ; and win it at so slight a cost. In running for heirship, we are to count it all joy to suffer with him. Even as he endured the cross, for the joy set before him. Ought we not to bear the cross for such a prize? would it not be a crime, if chosen of God, to refuse the bitterest of cups, for such a prize? "O fools and slow of heart to believe all the prophets have writthe ; Ought not Christ to have suffered these things, and to enter into his glory?

While on probation, or while being made perfect, he lived by the Father, even as we now live by HIM. When his trial was ended, and he arose no more to return to corruption ; then, having by obedience, secured the right to live, it was given him to have life in himself, even as the Father

has life in himself. So, when we overcome, even as he overcame, we too shall have life in ourselves even as he has life in himself. The reader knows that Christ did not claim to have life in himself, until after his resurrection, after he had overcome. How did he overcome? By obedience to the law ordained unto life, is the answer. How are we to overcome? The answer is, Even as he overcame,

How ean these things be? We are yet carnal, "sold under sin." The carnal mind is not subject to the law of God; neither indeed can be. Hence, says the apostle, I die daily,—for to be carnally minded is death.—That idea about Paul being under conviction in the 7th of Rom. and converted in the 8th, has no shadow of truth. No man liveth and sinneth not. Nor does he claim deliverence, until delivered from this body of death. And we who have the firstfruits of the Spirit, will groan until the redemption of our bodies.

We do not get life while in this body of corruption; it would be puting the wine of the new covenant into old bottles, and both would be lost. The new wine will be put into new bottles. They that are Christ's will be made alive at his coming, when this corruption puts on incorruption. Nor do we overcome, while remaining in bondage; to believe such a contradiction of ideas, is a fool's paradise. Christ had not overcome, until after he rose no more to return to corruption. THEN it was given him to have life in himself; THEN he says, I am he that liveth, and was dead; and, Behold, I am alive forever more. We come forth just as ALL that are in the grave come forth. This, in figure, answers to the begetting by the Father. It is the

Father that raiseth up the dead, (John 5: 21;) He that raised Christ from the dead, will also quicken your mortal body; Christ being the first begotten of the dead; i. e. the first of the dead, that was begotten. Hence, he was the first BEGOTTEN Son; Adam being the first created SON. None of the angels, not even the pre-existing Christ, was a SON.

There is NO regeneration in this life. A completed entrance into the "life to come," "when he who is our life" shall come, is re-generation; being born again. Our present probation for life, [and only the elect church are on probation,] is to prepare us for "the crown of life, which he the righteous Judge shall give, at THAT DAY." You are begotten again, only by hope. You have no resurrection life in you; if you had, you would be alive; "but ye are dead, and your life is hid with Christ;" if you have the new life, before this tabernacle in which we groan, is dissolved; you have the new wine in the old bottle, and both the wine and bottle will be lost. When presenting the cup representing his life, Jesus said, This is the blood of the NEW Covenant. And when you get the new life, you will have the new body; until then, you have no life in you. That is, until you eat the flesh and drink the blood of the NEW man, i. e. partake of his nature, not by faith, but in fact, you have only the old Adam forfeited life, which Jesus refused to recognize as life. Hence, until they get the resurruction life, the life that is in the Son of God, they remain devoid of spiritual life; the New Testament recognizing no other. Hence, Jesus said to the young man who de-

sired to return and bury his father, "let the dead bury their dead, follow thou me." The one was as dead as the other, in that both alike were devoid of resurrection life; the only life recognised.

This is the sense in which we are still dead; no one but Christ has the new life, the spiritual life, as yet.—Spiritual life, is the life of the resurrected man; that which is in Him, who is the resurrection and THE life. You do not get that life at conversion; it is not put into old bottles. Spiritual life is imparted when our mortal bodies are quickened by the Spirit. If you are Christ's, you are not made alive until his coming.—I am thus explicit, on account of receiving several letters from new readers, asking what we mean by death "is it coffin death? or what? Another reader of a sample copy, asks, "what do you mean by life and death? no body knows what you mean." I mean just what Jesus meant. If you don't like HIS interpretation, the responsibility is with you.

When man comes forth, unto the resurrection of life, or unto the resurrection of judgment, he is only begotten by the Father; made alive in Christ. But has no life in himself. The church having learned the ways of life, (Acts 2 : 28,) i. e. by obedience, will from that moment obey the law ordained to life, even as Christ obeyed it; and so overcome as he overcame; and will enter into life almost immediately; i. e. as soon as the washing of the High Priest's flesh, washed with water by the word, is finished. The world, who come forth unto the resurrection of judgment, not yet having learned obedience, although made alive in Christ, do not live, have life in themselves, until the end

of their age. In other words, they will not get independent life, until their probation for life is ended. And if they, or we, ever get life in ourselves, it will be for the same reason that the Father gave it to the risen Christ to have life in himself, viz. because of obedience to the law ordained unto life. WE cannot do that now, because of the weakness of sinful flesh. God sent his Son, not to do our work for us; but to lift us out of this weakness,—sown in weakness, raised in power.—Then, having learned the deadly power of sin, as Christ learned it; the man will indeed, "have become like one of us, to know good and evil.

As resurrection is the beginning of actual regeneration, both classes come forth [each in their own order,] but just alike. The church having the advantage of probation here, are prepared to enter almost immediately into life.

"How are the dead raised"? there is but one way. "Sown a natural body, in dishonor, in weakness, in corruption; raised a spiritual body, in glory, in honor, in incorruption."—A spiritual body is a mortal body quickened by the Spirit, as has been shown; this being the one and only Scriptural definition. That they "the creature," —preach the gospel to every creature,—are raised in incorruption, is certain, since "the creature itself shall be delivered from the bondage of corruption," That they are raised in "glory," is certain; since they shall be delivered into "the liberty of the glory of the sons," (Rom. 8 : 21.)

They that come forth unto the resurrection of life, are then only "begotten," made alive in the new covenant MOTHER. But this wife of the sec-

ond man, is not long in the process of gestation; like Christ himself, so she has learned obedience by suffering. But as no man dies an overcomer; for he is then overcome by death, the last enemy to be destroyed. Thus it is and must be after being delivered from the body of this death, that he overcomes. It was in Eden, before the fall, with no barrier between the woman and the tree of life, that she was overcome. And the dragon, that old serpent, called the Devil and Satan,—whatever these figures may mean,—was the agent by which the woman was deceived. Now, just as the church are about to reverse the order by restitution, and the woman overcome, (Rev, 12: 11,) the same dragon, that deceived the whole world, (verse 9,) and the woman are brought in contact again. All this is a figure, but it has a meaning, as we shall one day learn. In the fall the woman was first; in restitution it is the reverse, Christ, the man, is first. But we must be in Eden, unshackled, when we cross swords with, and overcome the deceiver of the nations. 'And they overcame him, because of the blood, life of the Lamb."

BOTH SOUL AND BODY.

"Fear not them that kill the body; but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell,"

PSUCHE, here rendered soul, occurs over a hundred times in the New Testament. Fifty three times, I think, it is rendered soul, and fifty one times, life; "take no thought for your life, what ye shall eat," &c. is the same Greek word.

This is a strong text for orthodoxy, to prove the soul to be something independent of the body; a

life, [soul] that is not dead when the body dies. And it certainly does prove it beyond question.

What have you to say, you who claim that the soul does not live after death? I would not deny this, that the soul cannot be killed by destroying the body, though I should be compelled to give up all my interpretation of Scripture.

"For ye are dead, and your life, [PSUCHE] is hid with Christ in God." God hath given us age-lasting life, and that life is in his Son. He that hath not the Son of God, hath not life. (1 John 5: 11.)

It requires no explanation to understand how it is that he who can destroy the body, cannot kill THAT life. That is all the life we, or the world have; he that has not the life that is in the Son, has no life; except ye eat my flesh, and drink my blood, ye have no life in you. The new wine is not put into the old bottles. In killing the body, they kill only "this body of death; already counted as dead; but God can destroy even the life that is hid with Christ; "Every branch in me that beareth not fruit, my Father taketh it away."

If men would give up that original lie, and see that their life is gone; that the sentence, "dying thou shalt surely die," is immutable; that until born again, they really have only a body of death, nothing that God calls life, they would take the first step in learning what the "schoolmaster" [the law,] was given to teach. Nor will man find life, until he learns that in this fallen condition, he has "NO LIFE IN HIM," nor ever will have until the new life is imparted to the new body.

The law was given to teach man that he was dead in the sight of God; that without the shed-

ing of blood there was no remission, Hence, its vast unending sacrifices of blood,—life. The law was a shadow, its passover lamb was not the real lamb, any more than its Israel was the real Israel. Jesus spoke just what the law taught; you are dead; you have no life in you; let the dead bury their dead. You are not the seed of promise; the seed to whom the promise was made did not come until AFTER the law. You are not children of the promise, you are of your father the devil. You and your Jerusalem answer to Hagar, children of the covenant that is unto death. You are not a child of Abraham; you must be born again. Nicodemus, you do not understand earthly things; how Abraham, his wives, and sons is an allegory, answering to God, his two covenants and two sons. Abraham is only used in this allgory as a figure of the Father of the true seed. You are not to call him father; unless you speak in parable. Call no man father.

You, are not a Jew; nor is that circumcision which you call circumcision. You are only part of a dispensation of shadows of good things to come; shadows can make nothing perfect. Not understanding these earthly things, how God who quickeneth the dead, speaketh of those things that are not, as though they were; how can you understand if I tell you of heavenly things?

Though the rich man's brethren [the nations,] —Anglo-Saxon nations, especially,—have Moses and the prophets, the same vail is over their faces, that obscured the vision of Nicodemus, and all those children of the bondwoman, the Jerusalem of bondage, and their sympathisers.

They either think they have an immortal soul [life] that can't die, and so deny God, and follow their father; or follow the SHADOW.—If the law was a shadow, all that is of the shadow is shadow is it not? Answer my age-to-come brother, before reading the next sentence.

"For if they which are of the law be heirs, faith is made void and the promise made of none effect. (Rom. 4: 14.) Who does the apostle refer to? Is it the Ishmael? or, the Romans,—query, who?

For those who cannot distinguish between substance and shadow, we have little hope. They cannot understand heavenly things. To be born again, is to get religion, they say. Jesus was born again; when did HE get religion? He was born of woman; and some thirty-three years after that he became "The firstborn from the dead;" "The firstborn among many brethren." Then the many brethren are born later on: He got religion first, did'nt he? Are you quite sure you have the new life now, except by hope? Have you got the new body? He said the wine was the blood of the NEW Covenant. Has he, after all, put the new wine into the old bottle? I would'nt give much for it if he has, for both the wine and the bottle will perish together. Do not think to improve on his word; "Ye must be born three times." Jesus was born again in figure, when he was baptised; not half born; it does not require shadow and substance combined, to complete the reality. But perhaps some think differently of baptism; that though a figure of death and resurrection, it is in reality the beginning of the new birth, which will be completed in the resurrection. Perhaps that

in your case is so ; that you are half born again now ; " Ephraim is a cake unturned."

But brethren of the Plymouth, Ind. " Restitution " school, take courage ; you do not make the ordinance nearly as inconsistent as do Baptists. While admitting that being planted in the likeness of his death, and being raised to newness of life, is a figure of death and resurrection ; they teach that when you die, you enter into the new life, and do not need to wait to be raised. Plant them in the likeness of death, and leave them there ; it is in death you get the new life. Raising them up is, in the figure superfluous. We are at an agreement with the grave, and have made a covenant with death ; be baptised into our church, be good ; and believe as many fables and " doctrines of devils " as you please ; be a good Baptist and when you die it will be all right. It dose'nt matter what you believe, if you are good. The Pastor of one of the large Baptist churches in this city said he saw no need of a resurection.

When the seed of promise came. the restored life of the world was in him.—Do not mistake by taking Isaac for the promised seed. It is true he had resurrected life in figure ; being born out of a dead womb. But you who believe in the outward Jew, will learn by and by, that the shadow is not the substance.—When Christ died, the life of the world went out. When he rose the life of the world revived. We remain dead until that life is imparted to us. Renounce the old life, count yourself dead ; and you will be in the condition to understand New Testament language concerning LIFE and DEATH.

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PROBATION IN A FUTURE LIFE.

OR THE REDEMPTIVE CHARACTER OF RESURRECTION.

A second probation for mankind is not taught in Scripture; we make no such claim. To be on probation is to be on trial; and in this case, trial for eternal life, or eternal death. Trial being the ground-work of judgment, probationary trial to be followed by executive judgment is not to determine what man has done, but what he will do.

Judgment begins at the house of God, and we are now on trial; the Word is a savor of life unto life, or of death unto death. And as the saints are to judge the world, we are to begin on ourselves: "for if we judge ourselves, we shall not be judged with the world," (1 Cor. 11:31.) As the judgment of the church is associated with probation, the final sentence to be determined by what we will do when on trial, so it will be with the world when their time of trial and judgment shall come. Executive judgment, in both cases completing the work.

This subject of the judgment has not been understood because we have failed to recognize its dual nature. There are two men, the first man

and the second man ;—this means more than Adam and Christ : it means man on the two planes, first, the old man, in the bondage of corruption ; second, the new man delivered from the bondage of corruption.—And no christian dare deny that the "groaning creation" shall be thus delivered, made alive in Christ. And there is judgment for both the old man, and the new man. This has necessarily made the subject somewhat obscure.

Judgment on the old Adam race was first, trial, then sentence. and last, execution of sentence ; the final executive judgment being reserved for the "great and terrible day of the Lord," which ends the old Adam race. The New Testament deals only with the new man, excepting that Christ and the saints dash the nations to shivers, execute on the world the judgments that are written. Judgment on the Adam race refers exclusively to this life, and is satisfied, therefore, in death, the extreme penalty of the law. [This does not preclude the idea of punishment and reward in resurrection life to just the extent in which they have sinned against light, in this life. But we cannot linger on this part of the subject at present, as our purpose is to show that there is probation for the resurrected man.

The Adam race had their probation, or trial, in their federal head ; the result being, as was foreordained, the death of the entire race. But they are to be born again. And in the resurrection, born of the new covenant, every one will be on trial for himself, individually ; (see Jer. 31 : Heb. 9.) The new covenant there referred to, every one knows, or ought to know, is the resurrection covenant.

When Christ comes, and his body, the dead in Christ are raised, and we that are alive and remain are changed, and the kingdom organized ; the world of mankind, as at the flood, will all be destroyed. Then there will be "silence in heaven about the space of half an hour," or in prophic time, seven days. This destruction is the judgment of the old world in its execution. After which a new world will be resurrected, every man in his own order. And judgment, as referred to in the New Testament, or new Covenant, has to do exclusively with the recurrected man.

In John 5 : 29, R. V., it is written "They that have done ill, come forth unto the resurrection of judgment." When this occurs, the awful day of doom on the old Adam race, will be in the past. But this judgment and death, which according to orthodoxy, shuts them up in hell eternally, is not true, since all that die in Adam get out of hell by a resurrection, by being made alive in Christ.

We will now examine the meaning of judgment. It has many shades of meaning, and quite a number of different words are translated judgment : this in John 5 : is KRISIS. And what we want to know is, whether this word necessarily means punishment. I will quote a few texts where it occurs,

In speaking of Jesus, it is written, "In his humiliation his judgment was taken away." That is, they refused to give him a fair trial. This is KRISIS, as in John 5 : 29, "they that have done ill come forth unto the resurrection of KRISIS," (see also Revised V.) To have translated it "in his humiliation his damnation was taken away," would sound bad : hence, their theology compel-

led the translators to assume that applied to Jesus, judgment must mean something good of which he was deprived; but applied to the world, it must mean something bad to be visited upon them. They supposed it must be so: just as they supposed SHEOL, must be translated hell for the wicked, and the grave for the righteous: ignoring the fact that until the resurrction, it is written, "All go to one place: all are of the dust, and all return to dust again;" and the spirit returns to God: not a good spirit any more than a bad one; but of man.

They that have done ill, "come forth unto the resurrection of judgment," what wicked men took away from Jesus. Do you think it was something very bad they withheld? If the Pharisees of to day, are willing that publicans and sinners shall be saved in God's way, even though it shall not require that they be circumcised and become members of their sect; we will try to show them God's revealed plan for saving, not the church, but the world; by a restitution of all that die in Adam; not for damnation, but for a fair trial for life.

Bear in mind that judgment on the old Adam race is of God the Father, who cannot behold evil with any degree of allowance. Hence, "the old man" is doomed: HIS probation was in Adam; and the excution of the death penalty is all that remains for him: and, "that awful day will surely come, the expected hour draws nigh," is true.

There is this present evil world; and the world to come. God has not given this world to Christ, "My kingdom is not of this world." Nor does he judge this world, or even pray for it: "If any

man hear my words and believe not, I judge him not; I came not to judge the world, but to save the world." The judgment of the New Testament is that of the new man, after the death of the old man. Hence, it is appointed unto men, once to die, before the judgment committed to Christ begins; excepting with his own house; and it is with us, not the old man, he is crucified, but the new man, that is judged. The world come forth unto the resurrection of judgment; but they are new men; made alive in Christ, they are new creatures. I dwell on this, because, one who fails rightly to divide between this old world which God has not yet given to Christ, nor will until He gives it to him to be dashed to pieces; and the new world in which dwelleth righteousnes; will fail to discern between the doom of the "old man," and the grace that came by Jesus Christ, to be shown to this new, or resurrected man.

"Behold my servant whom I have chosen; my beloved, I will put my Spirit in him, and he shall show judgment to the Gentiles. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory," (Matt. 12: 18, 20.) It was not damnation he extended, in showing judgment to the Gentiles; but probation, a fair trial for eternal life. And in the resurrection age, when he shall establish judgment and truth in the earth, the WORLD will be converted, as we shall show.

Christ's work on earth is scarcely yet begun; there is a thousand years of reign on earth, before it will be ended. He came to typical Israel, on their plane, and finished that work. Now he

comes to the real Israel, children of the resurrection, or "covenant of promise;" even as typical Israel were a resurrected seed in figure,—born of a dead womb, received from the dead in a figure, etc. He finished his work to typical Israel, then laid down his life, and became the firstborn of the real Israel, or resurrected race. Now he is coming to a resurrected race, and on THEIR plane; to reign a thousand years, "and he shall be a Priest upon his throne," (Zach. 6: 13.) Thus he has a great work before him. That work, we claim, is the regeneration of the world; at all events, it belongs to the millennial age, after he comes again.

When Matthew quotes, "he shall show judgment to the Gentiles," etc. it is from Isa. 42: 1–, "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles: He shall not cry nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he hath set judgment in the earth: and the isles shall wait for his law."

This state of things, when the isles shall wait for his law, is surely in the millennial age, when he shall reign from sea to sea, and from the river to the ends of the earth. And he does not take his great power and reign, until the sounding of the seventh trumpet, "and the time of the dead that they should be judged," (Rev. 11:15–18.) No one can deny that this will be a glorious condition in the earth; a state of things of which

it is written, "He shall not fail nor be discouraged till he hath set judgment in the earth." And they that have done ill, come forth unto THIS condition of things. Do not with a Pharisaic spirit, say, this is too good for them. How much better are you than are they? If you come forth unto the resurrection of life, it is by the grace of God, through faith; and that, not of yourselves.

How would this sound? He shall not fail nor be discouraged till he hath set damnation in the earth: and the isles shall wait for his law. He shall show damnation to the Gentiles, etc. It is the same word as in John 5: 29: the Hebrew is MISHPAT, but in Matt. 12: the Greek is KRISIS, as in John; Mathew being an inspired translator.

The Jews were quite sure that their dispensation revealed the only way for man to be saved; it angered them to even hint that uncircumcised Gentiles would ever have any chance. True, it was foretold that he should be a light to enlighten the Gentiles; but they must be circumcised and become proselites first, of that there was no question in their minds. But the death and resurrection of the life of the world, Jew and Gentile, all included in unbelief, that he might have mercy upon all, was a step in advance along the line of the ages. For as all died when he died, the life of the world arose when he revived. "And now, henceforth, know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth, know we HIM no more." The son of Mary is the only "MAN, Christ Jesus," known by a fallen church to-day. And "Israel after the flesh,"—forbidden to those who are call-

ed to resurrected life,—is the only Israel our age to come brethren know. Truly there will be many to whom the coming MAN who is to execute judgment on the natural man, must say, I know you not.

An elect church, the seed of promise, is all that will be taken out, or developed out from the old Adam race, in this life; the "bride the Lamb's wife. Every elect one is "espoused unto one husband, even unto Christ." Hence, if you are not espoused to him you do not belong to him, How then can any save the wife of the second man be chosen during this age?

When Christ comes to begin his work and reign on earth, there will be a far greater advance in the plan for the salvation of man than there was at the first advent. The gospel church, who THINK they are so much better than the Jewish church, will be just as powerless to resist that change, as were the Jewish church to withhold the grace of God from Gentiles.

There would be no difficulty in understanding the judgment that Christ is to establish in the earth, and to which they that have done ill, come forth unto, when "he hath filled Zion with judgment," (Isa. 33: 5;) when "A King shall reign in righteousness, and princes shall rule in judgment," (Isa. 32: 1,) if the distinction between the judgment of God on the old Adam, and the judgment of Christ on the new, were kept in mind. Bear in mind that Christ has nothing to do with judging the old world; their judgment was passed and their doom sealed, before Christ came; the first step in coming to Christ, is crucifying the old

man. His work of regeneration is with RISEN man, whether risen by faith, or in fact.

The next step in proving future probation is to show that it belongs to the millennial age; certainly no difficult undertaking, since it is there that the Spirit and the bride, —not the espoused virgin—say, Come: and whosoever will, may come. When Christ comes, the kingdom of this world becomes his, he takes his great power and reigns. And it is the time of the dead, that they should be judged. If the reader bows to this Scripture statement, our way will be clear; if he has a creed formulatad on the borders of the papacy during the dark ages, as are all Protestant creeds and interpretation of Scripture, that makes him wise above what is written; he will doubtless go his own way. Nevertheless, when Christ comes, the resurrection of the dead in Christ, and perfecting of the church of the firstborn will be consummated, the kingdom will be organized, the nations dashed to shivers, and as at the flood when it took them all away, "So shall it be in the day when the Son of man is revealed."

The old must go down before the restitution, or regeneration of the world can begin, Like Noah, so Christ and his house, 'whose house are ye,' etc. just this promised seed, will be carried over to "the new heavens and new earth." And, as with Adam, who was a figure of him that was to come, the command will be, "Be fruitful, multiply and re-plenish the earth, and subdue it; and have dominion."

Those who come forth unto the resurrection of judgment, come forth to that condition of things

which Christ will not fail nor be discouraged, till he has established in the earth, whatever it may be. And it is during his reign on earth, since at the end of his reign, God will be all in all. After which there are no enemies to subdue, hence, no overcoming, and therefore no probation.

Now what does this mean? "All the ends of the world shall remember and turn to the Lord; all the kindreds of the nations shall worship before thee, for the kingdom is the Lord's and he is the governor among the nations," (Ps. 22: 27, 28.)

Here there is certainly a turning to the Lord after the kingdoms of this world become his, and after the judgment of the dead begins.

Perhaps some may think this preaching of an age-lasting probationary judgment, is not gospel preaching; but they are very much mistaken: he who fails to preach it, fails to preach the first principles of the gospel: The resurrection of the dead, and "age-lasting judgment," is what Paul calls first principles, (see Heb. 6: 2.) Baptism is the figure; if the church had not lost the true gospel faith, it would not require to lay the foundation and preach these first principles. Even baptism is not understood, else Baptists, surely would not claim that they get the new life in death; hence, do not need to wait to be raised to newness of life. "The doctrine of baptism, the resurrection of the dead, and of age-lasting judgment," i. e. the coming forth unto the resurection of judgment, is, therefore, the very foundation of the gospel. For the judgment age is the age of the regeneration, when the Son of man sits on the throne of his glory, (Matt. 19: 28.) The present phase of the gospel being only a preparatory work, the perfecting of the promised seed; the regeneration of the world belongs excluisvely to the millennial, or judgment age. Now, the way is so narrow that few find it. Now the "espoused virgin," or body of Christ is being developed while waiting for the bridegroom. Now the water of life is a hidden spring: hidden with an elect church. When Jesus, "whom the heaven must receive until the times of restitution of all things, returns; the union of Christ and his church will be consummated, and the work of the "times of restitution will be ushered in.

Now look at the new conditions: You hear no more of a well of water in you; you hear no more of an espoused virgin; when he comes, and "the times of restitution begin, the dead in Christ are raised, we that are alive and remain are changed, and together caught away to meet the Lord, presented as a chaste virgin, "without spot or wrinkle or any such thing," to the coming Bridegroom, and the marriage is celebrated, (Rev, 19: 7.)

The body of Christ, bone of his bones, and flesh of his flesh, being made perfect and united to him, the "the promised seed," in whom all the families of the earth are to be blessed, is fully developed; and the regeneration, or restitution of all things, by the second man Adam and his bride, is ordained to follow. But before the work of regeneration begins, the old Adam race must be disposed of. Corruption cannot inherit incorruption. "As it was in the days of Noah, when the flood came and took them all away, even thus shall it be in the day when the Son of man is revealed.

If Orthodoxy in any of its branches is true,

and there is NOT to be a restitution of all the race, what does this mean? "In him was life, and the life was the light of men. . . That was the true light which lighteth every man that cometh into the world." Or again, "Behold, I bring you glad tidings of great joy which shall be to all people." These, and many other Scriptures, the command, "Preach the glad tidings to every creature." Has not been done? nor from an Orthodox standpoint can it be done. The reader knows it cannot. Nor has that true light yet enlightened "every man that cometh into the world."

With a restitution of all things, as God hath foretold by all his prophets, these and similar Scriptures can be fulfilled, but not otherwise,

"The children of this world are wiser in their generation, than the children of light." If a scientist has a theory that fails to answer all known facts concerning a matter; he discards his theory. For instance, Sir. Isaac Newton, taught that light was "imponderable matter" projected from the sun. That theory was maintained for a while; but it was soon learned that there are facts concerning light and heat which could not be reconciled with that theory; hence it was renounced for the vibrating theory which reconciles all known phenomeny concerning light and heat. A theologian covers up the facts which disagree with his creed and holds to the theory. A scientists discards his creed and holds to the facts. The creeds of christendom were mostly formulated during the dark ages of superstition: while the traditional interpretation of those who claim the New Testament as their creed, is from the same beclouded source.

It is hard for an organised body of people to reform, or change a creed in which they are educated from infatcy. With here and there an individual exception, such people are hopelessly blinded, as were the Jews, who had made void the law and the prophits, by their traditions; even as the so called Christian church have made void the gospel. One preaching election, another free grace; others preaching almost universal damnation; others universal salvation: all from one Bible. Now try our theory concerning man and his destany. And you will find every Scripture statement fully and fairly answered.

If we are to understand Scripture teaching, we must recognize Scripture figures.

As all mankind are to be born again, on the second man plane, by a clearly defined law of regeneration,—as shown in the May paper,—corresponding in outline to that of the generation of the race through a first Adam; it follows of necessity that the development of the second man, then his wife; and after that the children of the kingdon, must be the order. And as every one born of the first Adam, will be born again, made alive in the second Adam: not only universal benefit of some kiad must accrue to a dead and dying race; universal salvation from the death in Adam, at least, is the result. And election, or selection of those who are to constitute the bride, who MUST be developed, [regenerated,] before the children can be born again, is also a necessity.

Thus election now, while the bride is being developed, is certainly a Scriptural doctrine. Universal salvation from the death that is passed on

all men by the disobedience of one, is certainly true, if "all that die in Adam, are to be made alive in Christ," whatever becomes of them after that. If the work of Christ is to establish judgment in the earth, show judgment to the Gentiles, such judgment as wicked men took away, in his humiliation, from him; and the world are to come forth, when made alive in Christ, to THAT kind of judgment; and the Spirit and the bride, —when there is a bride,—say, Come; and whosoever will, may come; then in the resurrection, during the millennial age, free grace will be extended to every man; and the true light that lighteth every man that cometh into the world will be a realized fact. And the "glad tidings of great joy, shall yet be to all people."

Do not the facts of Scripture come into harmony with this doctrine of the "restitution of all things? and is there any other creed of christendom in which all these apparently clashing doctrines fall so easily into line? Why not then, for once, be as wise as are the children of this world?

The Authorized Version of the Scriptures are reeking with DAMNATION: corrected to some extent, in the Revised Version. In selecting a bride, "many are called, and few are chosen. Those failing to meet the conditions for this "high calling of God in Christ Jesus," i. e. to reign with Christ; are condemned; even as in selecting men for a special position in the army, those unfit for the service, are condemned; not punished, but rejected. The gospel to the nations, during this age, is to take out of all nations, the Gentiles, "a people for his name, (Acts 15: 14;)—He that overcometh, I will write on him my new name" Go ye into all the world, and proclaim the glad tidings; he that believeth shall be saved; and he that believeth not shall be condemned" as unfit for the high calling. "If any man hear my word and believe not, I judge him not." Christ does not judge the old Adam race.

There are those who think that after Christ returns and the resurrection age begins, that in his kingdom, men still in the bondage of corruption, and resurrected men will share in the glory, and other conditions of the millennial age. But they are fearfully blind. Man in the bondage of corruption is in bondage to him that has the power of death. The kingdom "under the whole heavens," is not divided between Christ and Satan, "the prince of this world:" "neither doth corruption inherit incorruption." Under that new covenant, [the resurrection covenant,] men will no longer die for the sins of their fathers, but only for their own sin. When Christ comes, it is "the time of the dead that they should be judged." When he is revealed, it will be as in the days of Noah, when the flood came and took them all away. When the fourth universal empire is destroyed, their lives are NOT prolonged, as with the other three; merely transfering the dominion to the fifth universal monarchy, (see Dan. 7: 11, 12.) On the contrary, the beast is destroyed and his body is given to the burning flames. When the stone smites the image, all that remains of the kingdoms and nations are dashed to pieces so that no place is found for them, (Dan. 2: 35:) and the STONE, not the fragments of the image, be-

came a great mountain and filled the whole earth; and the stone, is a resurrected seed.

The millennial age is the resurrection age, the age in which he will set judgment in the earth, "and all the nations which thou hast made shall come and worship before thee, O Lord, and glorify thy name." Sodom will be there, (see Matt. 10: 15; Ezek. 16: 55–61.) For when the kingdom is the Lord's and he is the governor among the people, "all the ends of the world shall remember and turn to the Lord." "For, as I live, saith the Lord, All the earth shall be filled with my glory." The remnant of the nations so often spoken of, that is, the remnant at the FINAL destruction, as at the flood, is the SEED: these put on incorruption before the old Adam race go down, and hence are carried over: "A short work will the Lord make on the earth; · · and except the Lord had left us a seed, we had been as Sodoma, and been made like unto Gomorrah."

There is not a text in the Bible teaching directly, or indirectly, that this life or this death; seals the doom of man. On the contrary, the resurrection is clearly set forth as a redemption from death. Eccle. 11: 3, "If the clouds be full of rain, they empty themselves on the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth there shall it be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." This is the text that proves that there is no escape from SHEOL; where they fall there they must remain: Christ and the resurrection, is powerless to bring them forth. O folly! what a convincing argument,

SIGNS OF THE END.

If the restitution of all things, by a second Adam is true, and the reign of a resurrected seed, is over the resurrected nations,—and they are certainly all to be resurrected,—then the "gospel of the kingdom," is glad tidings of great joy that shall yet, in its redemptive feature, reach all people. And Christ is indeed, "the true light that lighteth every man that cometh into the world."

If these things are true, and with the evidence before us, we are compelled to believe that they are; then the gospel is the good news of this universal restitution of fallen man to a condition that will place him individually on probation,—after having experienced the deadly effect of sin,—as was the Adam before having such an experience. And such a knowledge of good and evil, it seems, was a necessity in his development towards his ultimate God condition; that the man might become "as one of us."

Let us suppose this to be the Scriptural plan. Then it would follow that all other teaching concerning man's redemption is at fault; is not the true gospel, or good news of the kingdom. This involves a terrible condition of things. Nothing less than that all christendom are "turned away from the truth, and are turned to fables. That as the Jewish church "made void the law and the prophets by their traditions;" so the Gentile church have made void the gospel. And that only "an elect remnant" is to come to a knowledge of the truth.

These things being so, explains the prediction of Jesus, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess unto them, I never knew you." These are the tares sown among the wheat.

The tares are not the world, they were sown among the wheat, and got in after the wheat was sown; i. e. after the church was established. It was the falling from the faith, that brought them in. "Gather together first the tares, and bind them in bundles to burn," is now going on like a whirlwind, and must be about finished. Few if any of those who receive these fables and doctrins of devils now being taught throughout christendom as the true gospel faith, are not now in some of these bundles. The "time of harvest" began, according to the most reliable interpretation of the prophetic periods, about fourteen years ago. And that our reckoning is at least approximately correct, is evident from the fact that the work of the first part of the time of harvest has been going on with accelerated speed. Never before in human history has there been such gathering into bundles, organized bundles until their name is legion, of those professing to do so much in the name of Jesus. This work of the reapers is one of the plainest signs of the times. So plain that he that runs may read.

From a social standpoint they are good, as good as the old Adam man can be. But if they are sailing under false colors; and are working in the name of "Jesus of Nazareth, they are working in a forbidden name. And obedience is better than

sacrifice. I would not venture to take such ground condemnatory of christendom at large, if I was not SURE of Holy Scripture to sustain the charge. Let God be true, though it make every man a liar.

"In the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." That the tares do not refer to the world, but are found in the church, is evident from the explanation of the parable; they are gathered out of his kingdom. And it is the church and not the world, or field, to which this parable is likened. If our position is true, the wheat are about to be gathered. Then, brethren, you who are not in darkness that that day should overtake you as a thief; may lift up your heads, and look up, knowing that your redemption draweth nigh.

Jesus Christ is coming in the flesh; not corruptible flesh, as some half a score of false christs are now saying of themselves, "I am Christ." But he is coming the same risen Jesus who said to his disciples, "handle me and see, for a spirit hath not flesh and bones, as ye see me have." This same Jesus is so coming in like manner as they saw him go. God will judge the world, not by that spirit, but "by that man whom he hath ordained." When his work on earth as the second man Adam is finished, then, but not before then, he will be made what God is, a quickening Spirit.

He is coming in the condition in which man was before he sinned; the condition in which man will again be when restored. He came to the natural seed, to whom he was sent; in a natural body

born of woman, like those to whom he was sent. His work at his second coming is with the resurrected man, the real Israel, or son of the Jerusalem that is free, the mother of us all; and hence, coming in his resurrected body. "It is sown a natural body; it is raised a spiritual body." A resurrected or spiritual body is declared in Rom. 8: 11, to be a mortal body, quickened by the Spirit. Thus he is coming a resurrected man, having the nature of those to whom he is sent.

Now read 2 John 7, in the R. V. You will see from this, that the "many," almost the entire christendom of to-day, are antichrist. "Whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist." The Revisors corrected the gross mistranslation of this text in the king James translation, almost against their will; and certainly against their theology. Prof. Kendrick, of this city; one of the Revisors; a Baptist in belief; and of course, did NOT believe that Jesus Christ COMETH in the flesh; yet he told me, before the Revised Version came out, that this text would bear no other rendering, it was the future tense, "COMETH in the flesh." While 1 John 4: 2, 3, is in the past tense.

Unless one sees the restitution of man, he cannot believe that Jesus Christ cometh in the flesh. And unless he sees restitution, he cannot believe the gospel, the good news of the kingdom; since the restitution age is the kingdom age. What is to be expected of those who fail in all this, only that they are tares? Their being the vast majority does not tell in their favor; since it is the "little flock" who inherit the kingdom, while, as we

have seen, it is the "many" who are rejected in that day.

But we have another contention with nearly all of christendom. They not only prove themselves antichrist, by denying that Jesus Christ cometh in the flesh; but there is another charge lying at their door, still more sweeping, if possible, than is this of antichrist. One so fatal, so universal, that the question may well be asked, "Who then can be saved"?

The conditions to the elect church, are not only to confess Christ before men; but to "come to a knowledge of the Son of God:" "The one Mediator, the man Christ Jesus." Now we lay the charge at the door of christendom, that they do know the MAN Christ Jesus, the MAN by whom God is to judge the world, but only the one we are forbidden to know; the Jewish messiah; the man born of woman, born under the law; not sent to us, [the gospel church,] but sent only to those under the law, (a house of servants,) that they "might receive the adoption of sons." (Gal. 4: 5.) And the fruit was, "He came to his own, and his own received him not; but to as many as received him, to them gave he power to becomes sons," (John 1: 12.) Under the gospel we are a house of sons, (Heb. 3: 5, 6.) The work of Jesus of Nazareth was to lift that house of servants, in bondage to the law, to the plane of sons; what we, the gospel church, are, by faith. When he had finished the work for that house of servants, to whom he was sent, he said, "It is finished. And bowed his head and gave up the ghost." If you want more proof that his work was only for them, and

not for those "taken from among the Gentiles," as a people for his name, (Acts 15 : 14 ;) hear him : "Go not in the way of the Gentiles ; for I am not sent, but to the lost sheep of the house of Israel," that house of servants.

The Jesus of Nazareth, if we can believe his own words, came to do NOTHING for the present Gentile church. It is not David's son that is our Messiah ; but the resurrected man, the firstborn from the dead ; the "Son of God, with power," not according to the flesh, but born of resurrected life, "according to the Spirit of Holiness," the only begotten Son of God ; begotten the day He raised him from the dead, (see Rom. 1 : 4 ; Acts 13 : 33.) This is our Messiah, (not the other, he, "the son of David according to the flesh," was the desire of that one nation ;) our Messiah is "the Desire of all nations." The Jesus born of woman came to raise that house of servants to the gospel plane, and had no power or authority to do any thing more. To know him as your Messiah, will leave you just where the Jewish church are, when the resurrected NEW MAN, the world's Messiah comes.

To fully comprehend the position of the present church, fallen to the servant plane ; look back to "Israel after the flesh," related to God, as was Ishmael to Abraham. While the resurrected man is to God, what Isaac was to Abraham, (see Rom. 4 : 17, margin ; and Gal. 4 : 22–29, especially verse 29, where Isaac is said to be born after the Spirit.)

The flesh, with the apostle, always signifying the natural man, or natural seed, as compared with the spiritual, or resurrected man, (see Phil. 3 :) and here, in the allegory in Gal. Isaac, being born

of a dead womb, and afterward being received in figure, from the dead, even as was Christ in fact, makes the allegory complete. Thus "Abraham was made a father, like unto Him whom he believed, even God who quickeneth the dead, and calleth those things that are not, as though they were." Isaac was NOT born after the Spirit, only in figure ; but being a figure of him who was born after the Spirit, he is, in allegory, thus spoken of.

Jesus, born of Mary, belonged to the natural seed, the Jerusalem of bondage, the house of servants. His work as we have seen, was NOT for us, but only to raise that house of servants to our level, and nothing more. But when he comes to his own, again, they that are his ; those the Father gives to him, and who will be made alive at his coming, it is not Israel after the flesh ; they belonged to Jesus, the son of David ; the Christ WE are to know no more. The one who is to come, the glorified MAN who is to judge the world, the desire of all nations, in whom there is neither Jew nor Greek, in whom old Adam relationships, swallowed up in death, have disappeared forever ; is the only Christ, the only MAN Jesus Christ we are to know. Your brother in the flesh, is not a brother in Christ. The son of David, according to the flesh, is not to be recognized as our Christ any more than your natural brother is to be recognized as a brother in Christ, It would be confusion ; it would be almost blasphemy, to thus lower the Christ relationship to the level of man in the bondage of corruption. Hence, after the resurrection, after the son of David ended his relationship to that house of servants in death, and

in his death, all died ; and in his resurrection the life of the world, in him, was resurrected ; it is written, "henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth know we him no more."

The Christ we are to know,—if we know our own Messiah,—differs from the Jew, the son of Mary,—as widely as a natural Jew, still in the bondage of corruption, differs from a resurrected glorified man. A difference so vast that with our corruptible nature, unaided by spiritual light, we are unable to grasp its magnitude. And yet unacquainted with this NEW MAN, He will refuse to recognize us. Any natural man can know Jesus of Nazareth, the man of sorrows ; and appreciate his sufferings. But "No man knoweth the Son, save the Father." And yet with the unity of the faith, we must come to a knowledge of the Son of God, before we can enter into life.

It is true, the son of Mary was the son of God; and "Adam was the son of God." Jesus was beloved more than Adam, because he was the elect of God; elected to restore what Adam lost: "My Father loveth me, because I lay down my life that I might take it again." But he became the only BEGOTTEN Son, 'by the resurrection from the dead.' And this "new man," is our Messiah, who will recognize us, when he comes, if we, through the Spirit, have come to a knowledge of him. And if he is coming on the plane of the resurrected man, to sit on his throne as the Son of MAN; coming in the incorruptible flesh, as the 'second man,' do the gospel church know him any better than did the Jewish church, when he put that question,

"What think ye of Christ? whose son is he"? If he comes as "the Son of man," he does not come as a spirit, since spirits are not born of humanity, but "are born of the Spirit." His manhood is not eliminated, but only glorified, until his reign on earth, as "the Son of man" and the judgment of the world "by that man," is ended.

The knowledge of "the one Mediator, the man Christ Jesus," is of vital importance to all who even hope to "not be ashamed before him at his coming." Hence, I will by an illustration even though a poor one, try to rivet these things in your memory.

Suppose you had become a new creature, a child of God, being a child of the resurrection. Sown in weakness, in dishonor, in corruption ; a natural body. But raised,—born again,—in power, in glory, in incorruption ; a spiritual body. Old things with you, had passed away, with all their corruption and dishonor. A change a thousand times greater than to take the lowest peasant in the Russian empire, and fit him by Almighty power for the dominion of all the kingdoms of earth. Suppose it to be yourself, that you were the son of such a Monarch, consigned from your birth to the low estate of a Russian peasant, and left till manhood, to endure all the privation suffering scourging of cruel tax-collectors, and corrupt rulers. In short, tempted in all points as they were ; more marred in body, by stripes than any of them, that by such an experience you might know how to succor those in that sphere of life. At last your father, the Monarch, recalls you and prepares you for the glory of empire, Monarch and ruler of the

world. While seated on your father's throne, until the set time for you to receive the kingdom, you write to your peasant friends, and send messengers who make the proclamation that all who believe you are truly heir to the empire, and who will prepare themselves by following the instructions you send them, so as to fit themselves for the high calling, shall share your throne, as joint heirs with you of the empire. And those who do not believe in this promise of the kingdom, shall be condemned as not fit to share in so high a calling. Among the conditions for this preparation as joint heirs with you, are first and foremost; to seek to familliarize themselves, by closely following the directions you send them, with your present condition; that having aspired to things so much above them, they must seek to know the things that are above, things of the higher life. To stop even recognizing the things of peasant life as belonging to their new hoped for life. Yea, though you have known me in that lowly condition, yet now, henceforth, you are to know me no more.

If you follow these instructions, having your thoughts and conversation on the higher life, and educate yourselves so as to become familliar with it; being always ready to confess your faith in me and my promises, before your neighbours; when I come in all my glory and the glory of the kingdom, I will confess you as being adopted into the royal family, before my father and all his household. Behold I come quickly; Let no man take thy crown.

Instead of following these instructions, if nearly all who aspired to be ready to receive you, on-

ly talked of your peasant life; how meekly you endured the wrongs thrust upon you; how kind you were to the poor, though poor yourself always doing for others. Thus constantly dwelling on the life and sufferings of your low estate. Notwithstanding you had sent embasadors warning them that a preparation for the high calling made it imperative that they become acquainted with the Prince, and know the peasant no more.

In whose name are the many, now doing wonderful works? Is it in the name of the resurrected new man? or is it in the name of the rejected son of Mary? Which one is in their thoughts? Is it the one they ought to know? or the one they are forbidden to know? His word is to judge you.

"Follow me, (said the apostle,) as I follow Christ." In reading this, ninety nine in a hundred throw their mind back to the Christ he did NOT know, as him to whom Paul refers. And perhaps wonder why he puts himself between them and Christ. Neither they nor Paul could follow the Christ made under the law, who alone of all our race, attained resurrected life by obedience to the law ordained unto life. Do YOU think YOU can follow him? If you could, the grace of God, and gospel salvation could be dispensed with; What shall I do to inherit eternal life? keep the commandments and thou shalt have life, is the answer. Go follow him, put yourself under law, win life for yourself, and the risen Christ, the only one the gospel church are to know, "shall profit you nothing."

"In the time of harvest, I will say to the reapers, Gather ye together FIRST the tares and bind

them in bundles to burn them; but gather my wheat into the barn."

We can now see why the Spirit forbids us to know him, that is, as our Messiah and leader. By attempting to follow him, we are necessarily attempting to do as he did. He was sent to fulfil the law, and win life by obedience to the law. No grace, no Mediator for him: no need of one, He could win life by obedience: what none others could do: what the whole Mosaic age was given to show its impossibility. It would be certain death, if we were to make him and his life our guide and hope of life. In attempting it, we virtually put ourselves back under the law, where HE was; and thus reject the grace of God in sending his Son to do what the law, because of the weakness of sinful flesh, could not do for us.

Christendom does not know the "NEW MAN." To them he is God the Father, a spirit, or something, they know not what: Anything but what he is, "the second man Adam." When HE comes and you know only the Jesus born of woman, the one you are not to know, one you cannot follow, do as he hid;—unless by obedience to the law ordained unto life, you can win life for yourself:—do you think the coming man, the one who imparts life by faith through grace, ought to recognize you? Nay! verily. You have not even believed the gospel: the good news of the kingdom, to be given when, under the sounding of the seventh trumpet, "The kingdom of this world becomes the kingdom of our Lord, and of his Christ." Is it a wonder when OUR Messiah comes, if he says to such, "depart from me ye workers of iniquity"?

CIRCUMCISION.

"In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ: having been buried with him in baptism, wherein ye were also raised with him, through faith in the working of God, who raised him from the dead," (Col. 2: 11, 12, R. V.)

Circumcision is, therefore, the putting off of the body of the flesh. The circumcision of Christ referred to here, is not that made with hands when he was eight days old, since "that made with hands, is not circumcision." In his death, he put off the corruptible body, and was raised "no more to return to corruption." And we are circumcised in his circumcision, being buried with him in baptism.

In the Abrahamic allegory, Ishmael is circumcised before Isaac is born. The circumcision of the son of the bondwoman was not in accordance with the covenant: it must be on the eighth day: every soul among them not circumcised according to that covenant, "shall be cut off from his people; he hath broken my covenant," (Gen. 17: 11-14.) The promise was made to Abraham while in uncircumcision: and neither Abraham nor Ishmael were circumcised in accordance with the covenant. "He received the sign of circumcision, a seal of the righteousness of the faith which he had while yet in uncircumcision," (Rom. 4: 11.)

The faith of Abraham was, that he would receive the promise only through death: and the

covenant of circumcision was a sign and a seal of that faith. Hence, he died in faith, not having received the promise ; but looked for it in a better, that is, an heavenly country.—The same Canaan, but renewed ; the curse removed, making it a "better country." This was Abraham's faith, the sign and seal being circumcision, i. e. The putting off of the body of the flesh. Hence, when this earthly house of his tabernacle in which he sojourned was about to be disolved, he died in faith. "Isaac and Jacob being heirs with him, of the same promise. For he looked for a city that hath foundations."

I suppose all christians will believe a simple statement of Scripture requiring no explanation. "That made with hands, is not circumcision." "Putting off the body of the flesh," is circumcision. Then it follows that man still in this body of corruption, is not a circumcised man. That made with hands, even with Jesus was not circumcision, while his death, a putting off of that body born of the flesh, was circumcision. And we are circumcised in his circumcision, by being buried with him in baptism. Hence, if the natural seed of Abraham, those now in the bondage of corruption, and before putting off the body of the flesh, are to inherit that which God promised to Abraham, it is the uncircumcised who inherit it. —This is so, if the New Testament is correct.

Now what I want Age-to-come believers who insist that "Israel after the flesh," are heirs to what God promised to Abraham under the covenant of which circumcision was the seal, how they explain the fact that THEIR Israel have never been

circumcised in flesh, to say nothing of the heart ; for surely they are in the bondage of corruption, like other men. Won't Prof. Totten please illúminate this objection to the Anglo-Saxons' or natural Israel,—these children of the Devil, (John 8 : 44,—being heirs to the Abrahamic covenant. Circumcision in heart, won't do, for two reasons : 1st, the covenant required circumcision of the flesh, 2nd, Circumcision is the putting off of the body of the flesh. And a third reason is, circumcised in heart, brings them to Christ, in whom there is neither Jew nor Greek, nor Anglo-Saxon ; but a new creature. And more, if you have anything to do with Christ, you are forbidden to know any man after the flesh ; even "Israel after the flesh."

You may say, "Circumcision is in the heart, in the spirit, and not in the letter." You have the key note here. Old Israel were circumcised in letter, but not in the spirit : and you know what the letter does. Christ was circumcised in the spirit ; that of which the letter is but a shadow. He was put to death in the flesh, and quickened by the Spirit ; and so was circumcised by putting off the flesh. If the Jew comes to Christ, and is circumcised in HIS circumcision, that is circumcision only in figure. We do not actually put off the body of the flesh, when buried with Christ. It is circumcision in the heart, because we do put off the old man, by faith. But we must be put off in fact, by the adoption, to wit, the redemption of our bodies, before we get the purchased possession. Christ's was the true circumcisinon since he was the true heir of the promise. Hence, conversion is not the real, or true circumcision ; since

Christ was not converted, until he became a NEW born Son of God by being begotten from the dead.

Unless the "outward Jew" is circumcised, he will never enter the Jerusalem that hath foundations, the one Abraham looked for, since it is written, "O Jerusalem, the holy city; henceforth there shall no more come into thee the uncircumcised and the unclean," (Isa. 52 : 1.) And surely while encumbered with this body of death; we are unclean, and uncircumcised in flesh.

Understanding what circumcision means, we are prepared to follow the Abrahamic allegory, in which he is made a father of many nations, like unto him whom he believed, even God, who quickeneth the dead; and calleth those things that are not, as though they were, (Rom. 4: 17, mar.)

If the reader could comprehend this one text, the whole gospel plan and work of Christ, and final purpose of God in carrying man from corruption to immortality at the end of Christ's reign on earth, would become to him an open book : and God's covenant of circumcision, instituted before the law, is at the foundation of the whole plan.

In the allegory, Ishmael and Isaac answer to Adam and Christ. And as Abraham was made a father, like unto God; we have the plan before us. But as the subject comprehends the redemption of the whole human family, we shall speak in this article, of circumcision, and only of other matters closely related to it. Abraham circumcised Ishmael before Isaac was begotten, as before stated. And to the son of the bondwoman, it is death. Hence, he that is born after the flesh—

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The "seed," that is to bless all nations, being a resurrected seed, can bring forth only after its kind; hence, the increase must be a resurrected race: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "And I, if I be lifted up will draw all men unto me." We can see from this, what the increase is to be; for as in Adam all die, even so in Christ shall all be made alive.

Jesus born of woman, was not the second man complete; he had unforfeited life, and yet had the old Adam nature. He was the son of David, of Abraham, and of Adam, according to the flesh. It was at his resurrection that he became the com-

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atonement; not a mere prince of fleshly Israel: he had known Christ, the Jewish Prince; but now, henceforth know we HIM no more. If the Christ of the gospel church, that Paul knew, "were on earth, he would not be a priest at all, seeing there are priests who offer gifts according to the law."

Jesus was the Son of God, "Thou art my beloved Son," (Luke 3: 22.) But not a begotten Son; God had not yet sent his only begotten into the world. "He bringeth his only begotten into the world, when he brought Jesus from the dead; and said, Thou art my Son; this day have I begotten thee. Jesus, born of the flesh, was to God, what Ishmael was to Abraham, since Abraham is a type of God theFather, and "was made a father, like unto him whom he believed, even God, who quickeneth the dead," (Rom. 4: 17, margin.) Abraham loved Ishmael, (Gen. 21: 11.) and God loved Jesus, though he took on himself the nature of a servant.

When Isaac was to be offered up, in figure; God said to Abraham, Take thy son, thine ONLY son Isaac, and offer him for a sacrifice. Ishmael, "born after the flesh," (Gal, 4: 23,) was not recognized; though he had been recognized as a son, before the birth of Isaac. "Yea, we have known Christ after the flesh; but now, henceforth know we HIM no more." Jesus of the flesh, is not recognized as a begotten Son, any more than was Adam, "God so loved the world, that he sent his only begotten Son, begotten from the dead, —even as was Isaac in figure,—that whosoever believeth in HIM, might not perish."

Another evidence that his two characters are

entirely distinct, is found in the fact that Scripture teaches that HE no longer recognizes any one after the flesh; not even "Israel after the flesh." When he was the son of David, "his own," was fleshly Israel; sent only to them; and he came to his own, and his own received him not. Now his own, are no longer typical Israel,—Our Age-to come brethren, who claim the Jewish Messiah as THEIR OWN Messiah PRINCE, think that the "outward Jews" are the people of the Messiah of the gospel church. And probably will think so until they and THEIR Israel, the natural seed of Abraham, "see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves thrust out." They that belong to our Messiah, those the Father giveth him, and who are to be made alive at his coming, are quite a different class from the children of the old Jerusalem of bondage. They were of the law, and the broken law demands their death. If they were heirs, faith would be made void, (read Rom. 4: 14,) They belonged to the Christ that was under the law; and he finished his work for them before he died. And now, the new born Christ, recognizes only a resurrected seed as HIS OWN.

Thus OUR Messiah knows no man after the flesh. His sheep know his voice and follow him. The old Israel were the sheep of the Jesus born of woman. He was sent only to the lost sheep of the house of Israel, and they were "his own;" but his own did not know his voice, nor did they follow him, the son of David. The WORLD'S Messiah does not know them, nor do they know him: but he knows them that are HIS,—Why cannot all

men see that Israel after the flesh, were the people of Jesus after the flesh; that the old man in him was crucified, and all its relationships have passed away forever. That the New man no longer recognizes those on the old Adam plane, merely because they were his while HE was on that plane. That old things have passed away, and all things become new, with him, as it will with us, when WE become a part of the new creation?—The old Israel of bondage will be saved, but they must be born again, even as are Gentiles. "All are included in unbelief, that he might have mercy upon all." If Israel of the flesh die in Adam, they like other men, will be made alive in Christ; "and what shall the receiving of them be, but life from the dead"? A national resurrection, say those who persist in knowing Israel after the flesh, notwithstanding Holy Scripture forbids the resurrected man, even though resurrected only in figure, from knowing ANY MAN after the flesh. But if they still persist in knowing both Christ, and Israel, after the flesh; they must abide the consequences of being rejected—with the MANY of christendom, who, so far as concerns Christ, are making the same fatal mistake. If being made alive in Christ, means for them, a national resurrection, why not for all nations? Neither Abraham, Isaac, nor the Jesus of the flesh, received one foot of what God promised to "give to Abraham for a possession, and to his seed after him, while as yet he had no seed." Was Isaac the promised seed? He did not give it to Isaac in this life. Was Christ the seed of promise? He did not give him so much as to lay his head on, in this

life. But the promise remains, yea, and Amen; and he will receive "the uttermost parts of the earth, for his possession." God made it plain to Abraham, and gave him Isaac from the dead, in a figure. Abraham understood it, and believed the good news, and died still believing it. Paul believed it; and it was the hope of the twelve tribes: "And now I stand and am judged for the hope of the promise of God unto our fathers: unto which promise our twelve tribes, instantly serving God, hope to come. Why should it be thought a thing incredible with you, that God should raise the dead"? (Acts 26: 6–8.)

Modern age-to-come teachers have a new hope for Israel, one the twelve tribes themselves did not entertain; one in the mind of neither God nor Abraham, to whom the fact that the promise was to be fulfilled only in the resurrection, was made excedingly clear. They seem to think they know more about "the promise made of God unto the fathers, and the hope of the twelve tribes; than did Abraham, or Christ, or Paul, or the twelve tribes themselves.—Won't Prof. Totten explain where this new hope for Israel comes from; that they should have an "everlasting possession" while still in the condition of "man that is born of woman: of few days and full of trouble." Is it not from him that has the power of death, who would make you think that he can divide the kingdom with Christ, and keep the son of the free woman in the bondage of corruption during the reign of Christ on earth? I think this never before heard-of HOPE for Israel of the flesh, of an everlasting possession comes from his satanic majesty,

since it was not the hope of the fathers, to whom the promise was made, nor of the twelve tribes, nor of the gospel church, nor was it the gospel as preached to Abraham.

We have seen that OUR Christ does not recognize fleshly Israel as his own, notwithstanding they were his own at his first advent, when he like them, was on the old Adam plane. But henceforth we are to know no man after the flesh.

It is the resurrected man, the second Adam, and Priest of the new tabernacle and sanctuary; the head of a new-born race, in which old relationships are no longer recognized, that is now coming. And after he comes, all the human race are to be re-created; beginning with a second Eve, or wife of this second Adam. This is not a repetition of the old creation, but this second birth is another and higher stage of the development of humanity, in its gradual approach to the divine condition of the one God and Father; to be attained only at the end of the second, or spiritual man experience and knowledge of divine things. There are two planes of human life and development before it attains to the Divine: the natural and the spiritual. "Howbeit, that which is spiritual is not first, but that which is natural; and afterward that which is spiritual," (1 Cor. 15: 46.)—Do not mistake the spiritual man for a spirit. Our ultimate condition is to become spirit, what our Father is; and like him, a quickening, or life-giving Spirit; i. e. to have, like Him, creative power. What neither angels or any other being than God posseses. It is the second MAN, the child of God, "children of God, being children of

the resurrection," that is made a quickening spirit, But he must be the second man, and complete his development on that plane first.—

"I pray not for the world: I pray for them thou hast given me." When he that is to come shall come, this "Second man Adam," will receive the bride that God is now preparing and gives to him, and the dominion under the whole heavens; with the injunction, "Be fruitful, and multiply, and replenish the earth; and subdue it, and have dominion."—"For he must reign until he hath put all enemies under his feet. And death is the last enemy that shall be destroyed."

"Adam is a figure of him that is to come;" and what is said to Adam, refers to Christ; (see Heb. 2: 6–9.)—The Eden covenant is the FREE WOMAN covenant; and paradise restored, is the free woman restored, and no longer barren. Sarai put aside for the bondwoman, and afterward restored as a fruitful mother, is the figure of paradise set aside for the bondwoman. And man in the bondage of corruption is ISHMAEL, the son of the bondwowoman; while Isaac, born of a dead womb; and of the free woman restored, is a figure of the resurrected man. (Read Isa. 54.)

The Eden system was barren, because it could not multiply after its kind. The Adam was born of the earth, not of the flesh; but he could not increase, after his kind. The bondwoman system must precede the free woman, who multiplies by resurrected life. And "he that was born after the flesh is of the bondwoman." (Gal. 4: 23,)

Can the reader not see that as "that which is natural is first, and afterward that which is spirit-

ual," that the natural refers to the old Adam, and the spiritual man to the second Adam? And as the second man develops out from the first man by a second birth; that every thing must be enacted on the two planes of the bondwoman and free woman. That the first is of no special importance in itself, only that it leads to the second. That the things that are seen are temporal; while the things that are not seen,—because not present —are AONIAN, age-lasting. The one is the letter, the other the spirit of the word. Jesus, born of the flesh, was of the bondwoman; so also is Israel after the flesh, children of the Jerusalem that is in bondage. This is why we are to know no man after the flesh, not even Christ.—Born of resurrected life, as was Isaac in figure, we are children of the free woman, or Eden system. The dust of the ground, by the Spirit, brought forth Adam: and in the resurrection, "the earth shall be made to bring forth, and a nation shall be born at once." Thus, the free woman covenant, or Eden restored, can multiply and re-plenish the earth. No longer barren because abudance of seed has been planted. "Except a corn of wheat fall into the ground and die, it abideth alone, is barren: but if it die, it bringeth forth much fruit."—This is why Jesus was born of the bondwoman, for the suffering of death; that through death, he might destroy him that has the power of death." But he was not born as son of the free woman, till he became "the first born from the dead. And it is not the son of the bondwoman, but of the free woman who is to inherit the Abrahamic promise. Hence the "promise was, Unto thy seed, which is Christ."

As son of the bondwoman, Jesus was not our Messiah, nor was he the HEAD of a regenerated race; he was a son of the Jerusalem of bondage, and the carnal Jew was his people, "his own." If he had been the Christ, the Anointed Priest, instead of being merely the anointed prince of fleshly Israel, then indeed, the carnal Jew would still be his people, and the world would have no Messiah; since the son of Mary was sent ONLY to "the lost sheep of the house of Israel."

It is our High Priest and elder Brother, who is the Mediator that appears in the presence of God for us. Jesus, the son of the bondwoman, was not a priest, nor a mediator. It was the Son of the free woman who became a Priest of the "true tabernacle which the Lord pitched and not man."

This High Priest, Second man Adam, Firstborn of a resurrected world, beginning of a new creation; is about to come. And the fulfilment of the Eden figure, the creation of the woman, "made alive at his coming," and "presented as a chaste virgin unto one husband," is about to be consummated. But bear in mind that the Adam figure is only ONE of many figures to be fulfilled. The second birth of the human race, born on the spiritual plane of human life, is a vastly greater event than was the old creation. The atonement is the great feature here; since the atonement consummated, is regeneration. Hence, the details connected with his coming, and the preparatory work for the regeneration of the world, are found mainly in connection with his appearing as the High Priest, and Bridegroom.

In the coming out of the high priest under the

law, many of the events connected with his coming are clearly defined.—To understand this, new readers are referred to the April number of the HERALD.—The first stage is in his High Priest glory. This is not a coming to the world, nor to his church; it is a coming from the Most Holy into the holy place.—Picture to your mind the tabernacle set up by Moses, "which was a figure for the time then present of the true tabernacle," (Heb. 9: 8, 9.) There was the most holy, then the holy place, (separated by a vail.) And outside of the holy place was the court, or place for sacrifice. In the true tabernacle, the court represents the condition of sacrifice and death. We are now in the court of the true tabernacle of which Jesus is minister and High Priest.

The holy place is where we shall be, when this corruption puts on incorruption. At the door of the court leading into the holy place, was a vail, and from the holy place into the most holy, a second vail, (see Heb. 9: 1–3.) The vail represents flesh, (see Heb. 10: 20.) Resurrection, sown in corruption, raised in incorruption; carries man through this vail.—We that are alive and remain, go through without tasting death, by a change.—The holy place is Eden, Paradise restored; man's first estate. Hence, passing from corruption, to incorruption, is restitution. It is the atonement consummated. Adam was in the holy place before he fell into the "bondage of corruption."

God dwells in the Most Holy. Between the holy place and most holy, there is a "second vail."—The one vail between incorruption and immortality, "Flesh and blood cannot inherit the

kingdom of God."—David's kingdom was God's kingdom; "he took his seat on the throne of the kingdom of the Lord." Christ's kingdom is also called the kingdom of God, because the God of heaven sets it up.—"He calleth those things that are not, as though they were." Christ reigns till all enemies are subdued; then at the end of the thousand years, he gives up the kingdom to God, even the Father; then we pass the second vail, this being a second circumcision. It occurs on the eighth day of the Lord to the son of the free woman, when this mortal puts on immortality, and "the second man is made a quickening Spirit." This kingdom, flesh and blood cannot inherit.

Christ comes from the Most Holy into the holy place; that is, he returns through the "second vail." This necessitates his coming into the flesh condition again. Not to corruption,—the court, where death reigns;—at his resurrection, "he rose no more to return to corruption." He now comes only to the holy place; and before we meet him, the dead in Christ, sown in the court, are raised in the holy place. This is the circumcision of the son of the bondwoman: to him, not being on the eighth day. it is death. Christ was thus circumcised; and we, in figure, when buried with him. We who are alive, put off this corruption by being changed.

The dead in Christ, and we, go into the holy place to meet him. He returns from the most holy, through the second vail; and we go through the first vail to him. "Without holiness no man shall see the Lord." "We shall see him as he is, for we shall be like him." "Who shall deliver us

They should not have died on the journey, nothing waxed old; only the rebellious perished by the way. [Another marvel, although Moses was faithful over that house of servants, there was not a child circumcised during that journey, notwithstanding God had said, "every one not circumcised on the eighth day, should be cut off from his people." That Moses did not have them circumcised, see Josh. 5 : 5. Why was this wonderful omision by so strict a lawgiver as Moses? circumcision had been enforced up to the time they left Egypt, "all that came out of Egypt were circumcised," says Joshua. And to show that any infringment of that covenant was a mortal sin, —before Israel left Egypt,—God met Moses on his way to Egypt, and sought to kill him; and was saved by the circumcision of his sons, by his wife. But when they got out of Egypt, not one word is heard concerning circumcision until Canaan is reached.]

Types are made to fit the antitype, being of no importance in themselves.—A bone of the passover lamb being broken or not broken, was of no importance in itself, that was the letter; but it had a hidden meaning, an antetype, and every thing must bend to that. The fulfilment is as absolute and firmly fixed in God's purpose, as is the vault of heaven: "It is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled." And yet there are poor blind leaders of the blind, who say, that to claim that these figures and types are to be fulfilled' is SPECULATION.

"All the people that came out [of Egypt] were

circumcised, (Joshua 5 : 5.) As circumcision to man in bondage, or the son of the bondwoman, is death; and baptism is death and resurrection: so all who leave spiritual Egypt must be circumcised into death.—"The law made nothing perfect." Circumcision of the son of the real free woman is life, immortality. But that which was ordained unto life: because of the weakness of sinful flesh, was found to be unto death. But Jesus and the restitution of all things, delivers the groaing creation from the bondage of corruption, and that ordained unto life, will yet be fulfilled, and give that for which it was ordained; not one jot of the law can fail of fulfilment. Hence, a second birth, and a second Circumcision. "Make thee sharp knives, and circumcise again the children of Israel a second time," said the Lord to Joshua, Josh. 5 : 2.) This was at the end of their wilderness journey. In the antitype it occurs when we pass the "second vail."

The tabernacle was carfully arranged, "See thou make every thing after the pattern shown thee in the holy mount."

If it was designed that children of the free woman should die, like fallen men; and hence, before the thousand years end, and before they are circumcised according to the "covenant of circumcision, viz. on the eighth day; then Moses should have circumcised typical Israel in the wilderness, after they were delivered from bondage. But they were baptised into the wilderness with "not one feeble person in all their tribes," carried through, without their natural strength abating, or even their garments waxing old.—A perfect

from the body of this death?" Nothing but circumcision, "the putting off of the body of the flesh," can deliver us.

As we neither meet Christ, nor see him, except in the holy place, we can understand his saying to his disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see; and they begin to say unto you, lo here, or, lo there."—We have been in the days of the Son of man, since the autumn of 1885, as we understand by the prophetic measurements, a period during which we, being in the court, are not to see him. And the lo here, and, lo there, is beginning to be heard on every side. But they will not deceive the elect. You have but to ask yourself two questions: are you in the holy place? Are THEY in the holy place? or are they, like yourself, still in "the bondage of corruption." Believe no man who in any way, claims an exalted position over his fellow man: God grants no such place to corruptible man. "How CAN ye believe, who seek honor one of another."

When Moses was in the presence of God, he was unvailed; when he came out to the people, he vailed his glory, (Exo. 34 : 33.) So when our High Priest comes out to us, it will be under a vail, "that is to say, his flesh." "Whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antechrist."

The law is a pattern, and every jot and tittle is to be fulfilled. Our High Priest comes into the tabernacle or holy place, in his High Priest glory and remains invisible to us until after we enter the holy place, and even then we shall not meet

him until we have had a final trial and overcome. Then he will vail his High Priest glory—put off the garments "made for glory and for beauty," —and take on him the nature, not of the seed of Abraham, but of the restored or resurrected man. And the same Jesus—the resurrected Jesus,—will meet his church in the same unglorified condition as when taken up from them.

This unglorified condition, in which we are to see him as he is, and be like him, is not the condition in which he will come to the world, the old Adam world, when he comes with all his saints; for it is then, having laid off his High Priest glory, that he comes in his kingly glory.—The High Priest glory, or that in which he appeared to Paul, will never be resumed; Aaron put on those garment only when making the atonement. Christ makes it "once, for all;" that is, for all mankind. —The benefit of the High Priest work does not reach all, at one and the same time: but the fact that he gave himself a ransom for all, will be testified in due time.

As we are not to see him until we are like him, the first indication of his coming, aside from the signs of the times, will be our change from corruption to incorruption. Then we are BEGOTTEN sons, begotten from the dead, even as he was at his resurrection. After which is the overcoming, the washing, and the organizing of the kingdom.

That the time of harvest has begun, and if so, that we are in the days of the Son of man, is very evident, first, because the "tares" are already gathered into bundles; every body in the church and out of the church are absorbed in some of

these organizations. And second, the false christs and false prophets with their "lo, here is Christ, and lo there," are multiplying.

If the harvest has begun, and the tares are all, or nearly all gathered during the past few years, the time for gathering the wheat must be at hand.

"The reapers are the angels,"—not men.—The harvest at the end of the Jewish age was on the natural plane, their Elijah, their temple, and their Messiah; and the reapers were men, (John 4: 38.) But now it is the angels who gather his elect, and the angels who gather the tares. This is beyond question, since he himself explains the parable; (Matt. 13: 38, 39.) The wheat are the children of the kingdom; the tares are the children of the wicked one; the reapers are the angels. This explanation ought to stand, and doubtless will, notwithstanding some of the "foolish virgins" who went out from this movement, claim that we are in the time of harvest, but that THEY are the reapers: not condescending however to explain to their followers just when and how THEY FIRST gathered the tares and bound them in bundles.

CIRCUMCISION.

CONTINUED FROM THE JUNE PAPER.

must die, before the son of the free woman can be begotten. Bear in mind that in the allegory, Ishmael answers to the natural man, and Isaac to the spiritual, or resurrected man. That circumcision is "the putting off of the body of the flesh;" that to the old Adam man, the putting off of the body

of the flesh is death. But to the new Adam man circumcised on the eighth day, [after the seventh thousand years are ended, when this mortal puts on immortality,] it is life. If the son of the free woman is circumcised on the sixth day, or on the seventh day, on any other than the EIGHTH day, it would be a broken covenant, (see Gen. 17: 10;) that soul shall be cut off from his people.

In this covenant of circumcision, the reader whose mind "has been exercised by reason of use, to discern" the mysteries of the kingdom, will find the whole gospel plan from the birth of the first Adam race, through death and resurrection, and on to immortality, [which flesh and blood cannot inherit,] clearly set forth. It is marvelous how simply the whole plan of death and life, is embraced in the covenant of circumcision in connection with the Abrahamic allegory, in which he was made a father, like unto God, who quickeneth the dead, and calleth those things that are not, as though they were. And it seems almost as marvelous to me, to see the total blindness of earnest Bible students, who CAN persist in shutting their eyes to the plainest Scripture statements. God affirms and reaffirms that He speaks ONLY in visions and dreams and DARK sayings; in allegory and parables, lest the natural man should see; he calls things that are not, as though they were, for the same reason.—In parable and allegory, the real characters are kept out of sight, while that by which they are represented, is spoken of as though it were the REAL thing.—Christ always spoke the same way, because it was not given to them that are without to know the mysteries of the kingdom

of God. But it is given to some, if not to the wise and prudent, to know these mysteries. All this guarding of the real spirit of the Word, is only a flaming sword to guard the tree of life from the natural man, who is not permitted to discern spiritual things.

The tens of thousands of Bible students almost without exception, do not believe God, when He says he speaks in the way we have just quoted. They do not believe that when in that allegory he said Isaac, Abraham's son "born after the spirit," that he meant God's Son, born after the Spirit, as Paul affirms, (Gal. 3 : 16.) They will not believe that Ishmael Abraham's son "born after the flesh," represents God's son, born after the flesh, notwithstanding "Abraham is a figure of the one Father. They will not believe that what is called Circumcision is not circumcision, but only a sign. Or that THEY that are called the circumcision are not the circumcision. Or that they are not Jews who are Jews outwardly. Such people do NOT see the spirit, or hidden meaning, hidden from them that are without, but only the letter of the word: even denying that there is any "oldness of the letter, and newness of the spirit;" as affirmed by the apostle.

Thus we learn that the natural seed are not circumcised. That the putting off of this corruptible body IS circumcision. To deny this is to deny the New Testament. Is it safe to do that, merely to support your ideas of the Israel of the old covenant, children of the Jerusalem of bondage who answer to Hagar, being the true heirs?

It is not putting off the SINS of the flesh, as in the old V. the word [sins] is not in the original; hence, it is left out in the R. Version.

In the tabernacle, which was a figure of the true tabernacle, (Heb. 9 : 9;) there were two vails between the court, the place of death, and the most holy. Thus, after passing into the holy place, there was still a "second vail between that and the most holy; and the vail is the flesh, (see Heb. 10 : 20; and 9 : 3.) Circumcision is the putting off of the flesh. To the son of the bondwoman; man in the bondage of corruption, even if he is an outward Jew, circumcision is death. That is, he cannot pass into the holy place,—be made alive in Christ, except through death. We are circumcised in the circumcision of Christ, being buried with him. No one can put on the second man nature, the resurrected Christ, in the complete sense, until the resurrection. Nor can you get into Christ, even in figure, without dying in figure. The old man must be crucified before you can become a child of the Jerusalem that is free.—If the figure of death and resursection carries man, when he dies, into Christ's kingdom, without actual resurrection, as orthodoxy teaches; then the "sign of circumcision," which Abraham received, but not real circumcision, may carry the natural Jew into Christ's kingdom, as Age-to-come people believe. But Abraham, when he received the SIGN of circumcision, believed that actual death, a real putting off of the body of the flesh, must be experienced before he would receive the promise; and hence, as taught him in both the birth of Isaac from a dead womb, and then receiving him from the dead in a figure, he understood that the prom-

ise made to him and his seed would be fulfilled in the resurrection. And that was the gospel faith, the faith that is counted for righteousness.

If circumcision is the putting off of the flesh, and the resurrected man, has a body of flesh, as did the resurrected Christ; and flesh and blood cannot inherit the kingdom of God: then the resurrected man, the child of the Jerusalem that is free, must be circumcised,—pass the second vail,—before he becomes a recognized Israelite, Prince of God. It is then, when the thousand years are finished, when death, the last enemy is swallowed up of victory, that this mortal puts on immortality. It is then, the eighth day of the Lord having come, the son of the free woman will be circumcised; the second. and last vail separating us from God, immortality, and the Most Holy, will be passed, and the heavenly Canaan reached.

Circumcision to the son of the bondwoman is death. To Jesus the son of the Jerusalem of bondage, it was death. To those who are circumcised in his circumcision, being buried with him in baptism, it is a figure of death. This figure, is only "circumcision in heart and in spirit; hence, says the apostle, "we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in us."

Ishmael was circumcised before the birth of Isaac, because the natural man must die, before the spiritual man can be born. But there is a second death; and as the first death is of the Adam man. the second death is to lose the second man life. Hence, the son of the free woman, or new covenant, may die. True, they will. But under that covenant "every man shall die for his own iniquity," and not for the iniquity of his fathers.

In the restitution, being raised in incorruption, no longer in bondage, no one should die. Those having part in the first resurrection, having overcome, cannot die any more; on such the second death has no power. These are the sons; all others, though "delivered from the bondage of corruption into the glorious liberty of the sons," will be on probation for sonship: "He that overcometh, shall be my son, and I will be his God."

If a child of the resurrection, die before the day fixed for its circumcision, "that soul shall be cut off from his people, he hath broken my covenant." Instead of living for a thousand years, as they will if obedient, the soul that sinneth, it shall die; "the child shall die an hundred years old,"

The court, the holy place, and the most holy, of the tabernacle, in another figure, answer to Egypt, the wilderness, and Canaan; Moses in delivering them from Egypt to Canaan, being a type of Christ, in the deliverance of the groaning creation from spiritual Egypt, or the bondage of corruption, to the heavenly Canaan.—Our final inheritance after the thousand years are ended; of which we may write at some future time.

Israel were baptised out of Egypt, even as the groaning creation are to be baptised out from the bondage of corruption, "sown [buried] in corruption; raised in incorruption. In the resurrection every one will be physically perfect; sown in weakness, raised in power. The type must answer to its antitype: When Israel went out from Egypt, "there was not one feeble person among all their tribes," (Ps. 105: 37.)

shadow of good things to come, AONIAN life.—

Those who fell in the wilderness, of whom God swear in his wrath, they should not enter into his rest, died for their own sin, So under the new, or resurrection covenant which God makes with "the house of Israel," "It shall no more be said, the fathers have eaten sour grapes, and the children's teeth are set on edge; but every man shall die for his own iniquity."

Those who die during the thousand years, fail to attain to the eighth day. They will be as an untimely birth; not living to be circumcised on the eighth day "they shall be cut off from the people; they have broken my covenant."

The second birth, then at the end of the thousand years, a second circumcision, or putting off of the flesh, and the second vail, at the entrance to the Most Holy, is complete confirmation that the second man does not attain to his final condition of a quickening Spirit, until his heavenward journey is finished.

THE TWO HOUSES OF ISRAEL.

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"He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a share to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. * * * * And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness," (Isa. 8: 14–22.)

The twelve tribes were the one house of Israel. —They were divided into two houses, to typify something outside of themselves;—but we have the Scripture concerning Ruth, who through the Christ, DOES build the house of ISRAEL. "The Lord make thee like Rachel and like Leah, which two did build the house of Israel," (Ruth 4: 11.)

The true Israel of God, or PRINCE of God, will be both a resurrected, and a circumcised race of Sons. But the nearest to that, that a fallen race can represent, is a typical Israel. "Israel after the flesh," as we know, were a typically resurrected seed; born of a dead womb, etc. The gospel church are also resurrected in figure; buried with Christ, and raised to a new life, These are the two houses that stumble.—The true Israel of God will not stumble.—It is folly in any one to deny that the gospel church is the second house of Israel, as we will show.

There are many parallels between the Jewish and gospel churches, Both based on the number twelve. The foundation stones and gates of the New Jerusalem have the names of the twelve apostles and of the twelve tribes blended into the one city; showing that the two houses of Israel will eventually become one. Let us now compare the two. Israel is the seed of promise. So, says the apostle to the Gentiles, "WE are the children of promise, even as Isaac was," (Gal. 4: 28.) —Exactly as was Isaac, he was a typical seed and so are we. Israel is heir to the promise. So are we. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Israel were the circumcision. So are we; "For we are

the circumcision, which worship God in Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh," (Phil. 3 : 3.) If you have a better mark for Israel, so have we who are Christ's body, one with him. "Israel is my son, even my firstborn." Do not the Christ body have as good a claim to being Israel, God's firstborn Son, as do the Isaac race? Then again, there are two kinds of men, the natural man, and the spiritual man. And Christ, who is the resurrection and the life, is the second, or spiritual man. There are not three kinds of men. If the resurrected man having a spiritual body, is the "second" or spiritual man, then Isaac was not "born after the Spirit," only in figure; and he certainly was circumcised only in figure. And we, the Gentile church are circumcised in figure, and born from the dead in figure, just as truly as were the Isaac race, Hence, there are two houses of Israel, in figure, at least. And yet the promise was to but ONE seed. I think if any reader chooses to be honest with God and himseif, he must admit that a typically resurrected seed, is not the ONE TRUE seed and heir of what God promised to Abraham who looked for it, and will get it only in actual resurrected life.

Jesus was a stone of stumbling to the first house at his first advent. Prophecy has no perspective. Events ages apart, are sometimes crouded into a single sentence; as in Isa. 61 ; 2. Which see, and then see how Jesus divides the verse at "and," (Luke 4 : 19 ;) showing that between "the acceptible year of the Lord AND the day of vengeance of our God." ages might intervene. So the two

stages and two characters of a coming Messiah, were often blended together as if they were parts of one and the same advent.

At his first advent, he was sent, not merely to two tribes, but "To the lost sheep of the house of Israel."—The second house did not yet exist.—The Israel to whom he was sent, failed to recognize the Jesus of Nazareth as their king, or ANOINTED PRINCE.—The only character in which he was offered to them.—Seven weeks, and threescore and two weeks, to the Messiah [anointed] prince. Anointed at his baptism. They looked for quite another character in their Messiah, not one who was to suffer and die; but one "whose dominion should be from sea to sea, and from the river to the ends of the earth." In short, they looked for the Messiah who is coming to the second house of Israel, "Whose house are ye, if ye hold fast the confidence and the rejoicing firm unto the end." And they were looking for him in his glory; coming, no one knew from whence; just as he is coming to the second house, or gospel church. "We know this man whence he is. but when Christ cometh no man knoweth whence he is," (John 7 : 27.) It is surprising to see how accurate was their knowledge concerning the manner of the coming of OUR Messiah; while totally ignorant of the manner of the coming of their own. They looked for him in the FLESH, and yet that he should reign over Israel and the nations forever, an AION. Paul says that the hope of "our twelve tribes serving God day and night," was in the resurrection; and they evidently thought their Messiah would be a resurrected man. They sup-

posed John was the reappearing Elijah, or "that prophet, RAISED UP unto them." The resurrection was far from being a forgotten subject with them; as it is with the gospel church, who have "made a covenant with death." So familliar was it that even Herod thought that Jesus was John, whom he had beheaded, and who had been resurrected. They had a wonderfully clear idea of our Messiah, and failed to recognize their own. Christendom knows full well how the Jewish church stumbled and were snared and taken.

Their mistake was quite natural; there was far less prophecy referring to the sufferings of Christ, than to the glory that should follow; and the natural man could not fail of being drawn to the glory. Then again, "every thing was done in parable and dark sayings, lest they should see." It was only an elect number who were permitted to understand. To some, this will appear to be an improbable statement, but it is because they fail to understand God's PLAN for regenerating mankind. Jesus said to his disciples, "Ye have not chosen me, but I have chosen you." That was election was it not? Again, "Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without, it is not given."

There were about five hundred out of that generation of the first house of Israel who did not stumble; and to those who received him, to them gave he power to become sons.—You will know what this means, by referring to Rom. 8: where we learn that the groaning creation are waiting for the manifestation of the sons. Thus the many, were permitted to be snared.

* longer.

That Jesus of Nazareth, the man of sorrows, is not our Christ, is a definite statement, since he was not sent to us, but only to them that were under the law, the condition to which he himself was born. If that is not proof enough, we, the gospel church, are informed that we are not to recognize him as our Christ; "henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth know we him no more."* What does this mean, if not what it says? I can give it no other meaning. The reason why we should not accept him as our Messiah is very plain. First, of course, because he was not sent to us; which would seem to be reason enough. But he was not a priest nor a a Mediator. And the atonement can be made only by a high priest. The Aaronic priesthood was the only order of priesthood under the law, and Jesus was "made under the law," and could not become a priest of a new order until the ordinances were nailed to the cross. (Read the 7th, 8th, and 9th of Hebrews, concerning the priesthood.) It was not Mary's son, nor David's son, but the only begotten Son of God, begotten by a resurrection from the dead, a newborn Christ, who became our High Priest and Mediator.

Between the Christ sent to the Jewish church, and our Messiah, there is just the difference between a man born of woman, and holding no higher office than an anointed prince of typical Israel; and a resurrected Son of God, Priest and Mediator seated at the right hand of the Majesty on high. You will say, this Jewish Prince was a Son of God: so was Adam;—We are not to take into

account what he was before he was made flesh, or what he was to be. But what "that man of the tribe of Judah was;" and what our High Priest appearing in the presence of God for us, "the one Mediator, the man Christ Jesus" now is. Although the infant church, born at Pentecost, had only a few months before, known the Jewish Messiah, they were henceforth, to know him no more as the Christ of the new born SECOND house of Israel.

Christendom, in mistaking the Jewish Prince for their Messiah, have made the same mistake as did the Jewish church. They saw only the Messiah of the second house; while now, almost without exception, we have mistaken the son of Mary as our Messiah. And thus he has been a stone of stumbling to both the houses of Israel. But the parallel in the stumbling, each mistaking the Messiah of the other for its own; is a wonderful coincidence.

This stumbling into so fatal an error, has been the foundation of almost every false doctrine of a church who are eventually to be "spewed out of his mouth." First, it lead to the false idea that the atonement was made on the cross. And if so, that abominable papal dogma of substitution is a necessary conclusion: that his death paid it all. The death of Jesus broke down the middle wall of partition which separated Jew and Gentile by ending that typical system; thus making the two into one class, by which all were included in unbelief, that he might have mercy upon all. Before that, Gentiles were not permitted to have the truth; it was not lawful to give the childrens meat

to dogs. His death reconciled the world to God; by removing the legal separation between them. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Thus making the twain, into one new man. Since, in him, there is neither Jew nor Greek, but a new creature. This, however, was only reconciling earthly things, by which Gentiles may be made into a second house of Israel, a reconciliation accomplished while they were yet enemies. But the reconciliation which is to bring man back to actual sonship to God by a new birth, must be by the High Priest and Mediator. And, says the apostle, "We have such an High Priest."

Jesus was the sin offering; but it was not the death of the sin offering that made the atonement; it was made by the blood (life) of the sin offering taken within the vail, where our High Priest, as minister of the true tabernacle, has been appearing in the presence of God, for us. The Christ that makes the atonement, is not the anointed prince, or son of David; but the Anointed Priest, the only begotten Son of God.

The difference between the Christ with the old Adam nature, and the Christ of the new Adam nature, is just the difference between the "letter of the word, and the spirit." The old Adam nature in him was crucified, just as truly as it is, or must be in us. And he said concerning himself, "the flesh profiteth nothing. "Yea, though we have known Christ after the flesh, yet now, henceforth know we him no more."

Jesus of Nazareth is referred to in Acts, a number of times, and some miracles were done in his

name. But in every case it was for the Jews and to the Jews, to induce them to believe in their own Messiah, the one they had crucified. Christ was cut off in the midst (middle) of the last week of the seventy weeks determined on them. Hence there was a half week, (3 1-2 years) of grace, for them to benefit by believing in their own Messiah. And even Paul, as one "born out of due time," was made to believe in Jesus of Nazareth. To those to whom he was sent, who received him, to them gave he power to become sons. And Paul will get into the house of sons as one of that elect remnant from the Jewish church, by virtue of believing in Jesus of Nazareth, the Jewish Messiah. But YOU cannot get in by believeng in the Christ after the flesh. You, and they must believe not only in the Messiah of the first house of Israel, as he was sent to them, but also in the NEW MAN, the "Desire of all nations," the WORLD's Messiah.

☞There will be no paper for ~~August~~ September. My wife and self need a vacation. We expect to visit at Wales, Mass. with Bro. and Sister Ricketts; and possibly hold some meetings there. We may also visit Pownal Center, Vt. and hold some meetings near that place, as Sister Mary F. Lampman, P. M. may appoint. Our visit to Pownal Center will probably be about the first of August. And our return to Rochester, N. Y., the second week in August.

Do not look for the next paper much before Sep. 15th.

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COMPEL THEM TO COME IN.

"Go out into the highways and hedges and compel them to come in, that my house may be filled," (Luke 14 : 23.)

If Christ's second coming is about due, this compelling message must be already fulfilled, or at least in process of fulfilment. We have never understood prophecy until it was nearly or quite fulfilled; hence, if this can be clearly understood, it is good evidence that the house is about full.

The parable, beginning at the 16th verse, without doubt, refers in its first invitation, to the Jewish church. Then verse 21, applies during the entire gospel age; the locality being the streets and lanes "of that great city that reigneth over the kings of the earth;" namely, this fallen corruptible human polity: sometimes called "Babylon," and again, "that great city spiritually called Sodom and Egypt, where also our Lord was crucified."—Jesus was crucified outside the gate of Jerusalem, and therefore not in any literal city.—"The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ;" and it is the streets and lanes of this "city," from which the spiritually "poor,

as one has said – where walks only an occasional traveler

and maimed, and halt, and blind, have been gathered in and when that was done, there was still room for the scattered few, from highways and hedges; and on these the compelling power must be exercised. This, we claim, has been having its fulfilment since 1885, when the gospel age ended; and only an elect remnant remained to be brought in. The compeling power being by force of Scriptural reasoning, so unlike all former gospel preaching. This we shall endeavor to clearly set forth.

Those who understand this movement from 18-43 to the present time, during which the parable of the going forth of the virgins to meet the Bridegroom, (Matt. 25,) has been in process of fulfilment, know that the "double" of Jerusalem's warfare, (or, margin, appointed time,) Isa. 40: 1, 2,) was accomplished in the autumn of 1885. Thus, From the recognition of the twelve tribes of Israel, at the death of Jacob, (Gen. 49 : 28,) to the end of the "seventy weeks determined" on that FIRST house of Israel, 3 1-2 years after the crucifixion, was 1849 years, (see Bible chronology in HERALD OF THE MORNING). Then from the autumn of A. D. 36, when the Gentiles were permitted to become "Abraham's seed, and heirs according to the promise," and who are now the circumcision, (Phili. 3 : 3;) to the autumn of 1885, is an equal period, or 1849 years, covering the second part of Jerusalem's "appointed time." "For we are children of the promise, even as was Isaac, children of Jerusalem which is free, and which is the mother of us all."

Thus Jerusalem's warfare is "double," because

x not spirit

it embraces "both the houses of Israel," – First the natural, and afterward that which is spiritual.

In losing the faith once delivered to the saints, the church lost sight of one whole age, viz. the times of the restitution of all things. An age in which the regeneration of the world is to be consummated. Hence, seeing only this present age, in which an elect church is being taken out and joined with Christ as the one seed of promise, in whom all families of the earth are to be blessed; they have mistaken the development of the bride, the mother church, as the entire fruit of the atonement Thus making void almost every part of Holy Scripture. If there is to be no universal restitution, and by far the greater part of mankind have gone to eternal damnation, how is Christ "the true light that lighteth every man that cometh into the world?" How is his birth to become glad tidings of great joy to all people?

But the present age is about ended; the nominal church and the world are going down, as at the flood, and he that will soon sit on the throne, saith, "Behold, I make all things new."

The falling away from the true gospel faith began when the mystery of iniquity began to work, even in Paul's day. It was then that tares began to be sown among the wheat. Hence, the gospel has never heretofore exerted its full compelling power. Not that the apostolic preaching was not all that the Spirit required; but the infant church did not require, nor could it endure strong meat, (see 1 Cor. 3 : 1, 2.) The tares were so rank, and the falling away from the true faith so rapid that the gospel could not exert its full power over the

mind. Nor was it required, in bringing in the maimed, the halt, and the blind, that it should be preached in all its power.

The dark ages of papal superstition, coupled with the fact that the Scriptures were only in an unknown tongue, in manuscript; with only here and there a copy, carefully guarded from the people, not one in a thousand of whom could read if copies had been given to them; and you can see with how little power, faith in the true gospel—which comes by hearing, and hearing by the word,—has been presented to "the maimed, halt, and the blind," during these eighteen hundred years.

The gospel invitation was first to the Jews (see Luke 24: 47.) It was given exclusively to them during 3 1-2 years, or the last half of the last week of the "seventy weeks" determined on them: Christ being cut off in the middle of that week. Then, that first call to the supper being ended, the master of the house being angry, sent the servant out into the streets and lanes, where the multitude could be reached.—"Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13: 46.)

Beginning at that time, this call to the poor and blind, ENDED in the autumn of 1885; when the "double" of Jerusalem's warfare ended. Since which the closing message is being given, that the house may be filled; as we will show.

At that time the faith once delivered to the saints.—lost during the falling away foretold by

the apostle,—had been fully restored; since which there has been a power in the true gospel faith that none could resist, IF they would not fly from Scripture statements and would admit what they know to be true. The true gospel to be preached as a witness to all nations, is the gospel, (good news) of the kingdom, (see Matt. 24: 14.) The kingdom promised to Christ, (Ps. 2:, Dan. 7: 14, 27,) the uttermost parts of the earth; under the whole heavens etc. This kingdom is not given to him until he comes in the clouds of heaven; which does not occur until the seventh trumpet sounds, the time when the dead are to be judged; then the kingdoms of this world become his. No one can read the above texts, and deny this; see Rev. 11: 15, and deny this statement if you can.

Now read Ps. 22: 27, 28; and learn what will happen when the kingdom is the Lord's and he is the governor among the nations. The world will then be converted, if to remember and turn to the Lord, is conversion. It is when he comes in the clouds of heaven, that he receives the kingdom, and all nations serve and obey him. And when he is the governor among the nations, all the ends of the world remember and turn to the Lord.

It is at his second coming that he comes in the clouds of heaven; and it is in the judgment age, "the time of the dead that they should be judged," when the kingdom of this world becomes his. Then the coversion of the world is after he comes.

The Word will also compel you to admit that the true gospel of the kingdom is the good news of the "restitution of all things." That Christ tasted death for every man; and that all who die

in Adam will be made alive in Christ, And more, it compels you to admit of probation for the world after Christ comes. It will not make you believe it, unless you are one of those the Father has given to Christ; only such CAN come to the marriage supper; and this compelling message is only carried, by the Servant, (the Spirit,) to here and there one, the scattered few. To others it is not given to know the mysteries of the kingdom. It will be noticed that one servant carries all the messages and does all the work. God works by his Spirit. In the millennial or restitution age, when the well of water is enlarged, and becomes a river of the water of life, this Servant sent out to say, "Come, for all things are ready," will no longer be alone, in adding to the church; for then the Spirit and the Bride will say, Come. And whosoever will, may come and partake of the water of life freely. Now, said Jesus, No man can come, except the Father which sent me draw him.

Now there is no bride, to say, Come. "I have espoused you as a chaste virgin unto one husband, even unto Christ," is what the Spirit says, by the mouth of the apostle. An espoused virgin becomes a bride only at the marriage; and that does not occur until after the Bridegroom comes and they that are ready go in with him to the marriage, (Matt. 21: 10.)

You can make these Scriptures void, to yourselves, if you will, but if the Servant is drawing you, and you are one of the elect church, you will be compelled to recognize these plain Scriptural facts; First, that the marriage does not occur until after the Bridegroom comes. 2nd, There is therefore, no bride, until after Christ comes. 3rd, The Spirit and the bride, the Lamb's wife, will say, Come. In which case, there will be probation in the judgment age, so that whosoever will, may take of the water of life freely. If you accept Scripture you are compelled to believe this.

Christ will show judgment to the Gentiles: he "will not fail nor be discouraged till he hath set judgment in the earth, and the isles shall wait for his law." And they that have done ill, come forth unto the resurrection of judgment.—Not to damnation.

God is working all things after his ordained plan; a second man Adam, a wife, a marriage, and the re-generation of the entire race; is as certain as was a generation of the race, to follow a first man Adam, a wife, and a marriage.

This is why election obtains now while choosing the bride; and free grace when the time for the regeneration of the world shall come. This is why Jesus did not pray for the world, but only for such as the Father gives to him: and all that the Father gives to him, come to him. And yet the one object of this union of Christ and his own, is, that "the world may believe that thou hast sent me." This is why there is to be a restitution of all things, why all that die in Adam, are to be made alive in Christ; why all that are in the grave are to come forth. And it is through this resurrection and restitution of all things, so that every knee shall bow, that Christ is to be "the true light that lighteth every man that cometh into the world." It is the presentation of the glad tidings of great joy, that shall be to all people, that compels men to believe the good news and come in.

The compelling is, of course, by making the true GOSPEL OF THE KINGDOM so plain that those who hear it are compelled to see its Scriptural harmony. During long centuries of superstition and darkness, and until the lost faith was restored, there has been no such presentation of the true gospel by Scriptural reasoning. Paul reasoned out of the Scriptures to prove to the Jews that the resurrected Jesus was the Christ, it is true; and dwelt on the resurrection, which is restitution, as our only hope; "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die." "If the dead rise not, Christ is not risen, and they that are fallen asleep in him are perished." If there is no restitution for man, no redemption, "to wit, the redemption of our body," there is no future life; let us eat and drink for to-morrow we die. How does this compare with creeds formulated during the dark ages of papal superstition, and still retained by the Laodicean church, who have made a covenant with death, and an agreement with the grave?

It may be said that the ages of superstition ended at the reformation, or at least when the art of printing helped to place the Bible in the hands of the people. But the creeds formulated during the dark ages, and still retained; together with the gross misinterpretations, making void the gospel, until even the first principles are not understood, has left the nominal church so saturated with error, instilled into its members from infancy, and incorporated into their songs of praise, that, like the Jewish church, they are blind leaders of the blind, And as the Jewish church stumbled at the first advent of Christ, so these are to stumble, at his second coming. Yet the house will be filled.

WORKS TO BE REWARDED.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, (or THE body, R. V,) according to that he hath done, whether it be good or bad," (2 Cor. 5: 10.)

Salvation is of grace, but works, both good and evil, are to receive a just recompense of reward: "Behold I come quickly; and my reward is with me, to give every man according as his work shall be," (Rev. 22: 12.)

Repentance and forgiveness are necessary before we can get AONIAN, age-lasting life. And there is but one sin that shall not be forgiven to the children of men. And as only one sin is unto death, all other sins CAN receive a just recompense of reward, without involving the death of the sinner.

The law of God is immutable, "every transgression and disobedience receiving a just recompense of reward. The natural man connot repent with Godly sorrow: the carnal mind is not subject to the law of God; neither indeed can be. "Grace and truth came by Jesus Christ." Forgiveness is purely an act of grace. The LAW makes no provision for grace; the penalty of the broken law must be executed. This is the universal testimony of Scripture; but being misunderstood, it has led men to believe in that God-dishonoring dog-

ma of substitution as the basis of the atonement. Christ, instead of the sinner, receiving the penalty of a broken law. There are grades of sin to be rewarded with few or many "stripes;" but EVERY one must receive according to that he hath done. Otherwise, though unscriptural, substitution would be necessary; since the spiritual law cannot be broken with impunity, any more that can a physical law. And forgiveness may follow the penalty, but does not prevent it.

Take the first transgression; Because thou hast done this, dust thou art and to dust shalt thou return. God is merciful, and man is redeemed, but not until after the penalty is executed. Forgivness does not set aside the penalty. If it did, God's attributes would be antagonistic, Mercy would defeat Justice.

Sacrifices under the law, were not substitutional; they were only shadows, to teach that "without the shedding of blood there is no remission." —Just what we are now maintaining.—The penalty must be received; dying thou shalt surely die: after which, salvation is of grace.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare, (appointed time,) is accomplished, that her iniquity is pardoned. for she hath received of the Lord's hand double for all her sins," (Isa. 40: 1, 2.)—Double, because it included the two typical houses of Israel; the Jewish and gospel churches. But the pardon is after receiving the full penalty.

A man sent to prison for a vile crime, although he by no means comes out till he has paid the uttermost farthing, though the law is satisfied, the sin is not removed. Repentance and forgiveness is required; something more than the penalty, to remove the stain, or restore his purity.

Under the law there was a penalty attached to every transgression. If it was unto death, no sacrifice could save him; if not unto death the sin if against his neighbour, could be blotted out only after full restitution was made. with a penalty. If he had taken an ox, not only one ox, but five must be paid, (Exo. 22: 1.) In other words, he must meet the requirements of the law before an atonement could be made; If it was a sin against God, a penalty by a sacrifice must be made.—No forgiveness until the penalty was paid. Then if "the wicked will turn from all his sins, and keep all my statutes," (Ezek. 18: 21,) he shall not die, his transgressions shall not be mentioned to him. First, however, he must "keep all my statutes." those requiring that he make all sacrifices, and pay all penalties of the broken law. When these conditions are met, his sins shall no more be remembered against him. Though they be as scarlet, they shall be as white as snow. "Her iniquity is pardoned, for she hath received of the Lord's hand, double for all her sins."

Hear what the master says! Whosoever shall break one of the least of these commandments and teach men so, shall be the least in the kingdom of heaven." How could this be, if repentance and forgiveness saved them from the penalty? for surely they could not be in the kingdom with any sin unrepented of. In which case, if repentance saved them from the penalty, there would

be no least, in the kingdom. But Christ clearly teaches that it is our works which will determine our position. This offense will give us the lowest place. While something else that we can DO, will make us great, (see Matt. 5 : 19.) Reward for works, but saved by grace.

Understanding this, will make us all the more earnest to do good works ; to lay up treasures in heaven. He that would be great, let him be the servant of all. A cup of water may bring a reward, in the kingdom,—to say nothing of a present blessing,—that will make your heart glad. He that hath pity upon the poor, lendeth to the Lord,—makes God his debtor,—" and that which he hath given will he pay him again.

Rewards apply to both the church and world, the exact nature of which is revealed only in part ; but when " the books are opened," the account will be balanced ; good deeds offset against bad ones, as far as they go. Some good ones covering a multitude of sins ; every deed receiving a just recompense of reward. From this there is no escape. Forgiveness will blot out the sin so that it shall be no more remembered against you AFTER the penalty is paid. If this is not so, you could sin with impunity so long as you did not commit the one sin that hath no forgiveness. But knowing that we must all receive according to that we have done, is a tree that will bring forth good fruit.

It may very properly be asked, where is the proof that accounts will be thus balanced? My answer is drawn from the words of the Judge himself. If you do that which entitles you to the lowest place in the kingdom, during a part of your life ; and that which entitles you to the highest place during another part, and forgiveness for the former, does not remove the penalty : a balancing of one against the other, is the only possible solution, since you cannot have both places.

But there is a higher plane of works, partaking of the nature of faith, by which the church are to be judged. "This is the work of God, that ye believe on him whom he hath sent." The faith as it is in Jesus, the "second man Adam," is what you must have, in order to believe in him whom the Father hath sent. And the faith as it is in him, is the restitution faith. [It refers mainly to the thousand years of Christ's work and reign on earth : " the regeneration, when the Son of man shall sit on the throne of his glory." Faith comes by hearing, and hearing by the word ; [the work of God is, therefore, to search for the truth, as men search for hidden treasures. Success on this plane is rewarded by a higher or lower place in the royal household ; "be thou ruler over ten cities, another over five," whatever this implies. While total neglect of "work," or the unfruitful branch in Christ, is cast out from the "high calling of God in Christ Jesus."]

What then of the man to whom the Lord will not inpute sin ? This is an especially deep branch of the subject, one to be approached with our senses fully exercised by reason of use, to discern the mysteries of the kingdom.

"For he that is dead is freed from sin," (Rom. 6 : 7.) "For this cause the gospel was preached to them that are dead,—leave out ALSO, for it is

not in the original,–see R. V.—that they might be judged according to men in the flesh, but live according to God in the Spirit," (1 Pet. 4 : 6 :)

The gospel church, or body of Christ, are those to whom God will not impute sin, but imputeth righteousness without works. The faith of such a one "is counted for righteousness, (Rom. 4 : 5.) "Ye are dead, and your life is hid with Christ in God." Not dead in trespasses and sins ; but until made alive at his coming, that is, have resurrection life, the life that is in Christ, we have no life that is recognized as such, in New Testament language. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him, (Rom. 6 : 6–8.) "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. (Rom. 8 : 8.)

The gospel is preached to us who are dead, that we may be judged according to men in the flesh, but live according to God in the Spirit. But notwithstanding we have the righteousness which is of faith, and live according to God in the Spirit, and are counted as not being in the flesh ; still we must be judged, according to men in the flesh.

The christian has a dual nature, an outer, and an inner man. We are in the flesh, and again, we are not in the flesh. "Now if I do that I would not, it is no more I that do it." The one I, is living according to God in the spirit ; the other, according to man in the flesh. And yet the two

are one. To one, God will not impute sin, notwithstanding I do sin : and shall be judged accordingly. "Great is the mystery of godliness, God manifested in the flesh :" and yet "They that are in the flesh cannot please God."—The flesh as referred to here, means the natural man ; and there is no spiritual man until we are born again of actual resurrected life. So then though I sin, God will not impute sin to the BODY OF CHRIST ; but will impute sin to me, that is to my real self.

The New Testament calls the body of Christ, saints, literally, HOLY ONES. All others are sinners. They are counted as being circumcised, viz. having "put off the body of the flesh," and been resurrected, "risen with Christ. In this, God, who quickeneth the dead, is speaking of those things that are not, as though they were." God's Spirit cannot dwell in sinners, "ye are not in the flesh, if so be that the Spirit of God dwell in you." The bride of Christ, or completed seed of promise, could not be developed out from the old Adam race if this "great mystery, God manifested in the flesh, had not been in the plan.

Just this seed of the woman, is to be taken out from the Adam race ; the rest of the race are not to be regenerated, or dealt with on the spiritual plane at all, in this life. A seed of the woman is all that was promised, and all that is required for the purpose of regeneration. The world must be resurrected before they are given to Christ for regeneration. Hence, he says, "I pray not for the world, I pray for them thou hast given me." With these, works are ignored, sin is not imputed, and faith is counted for righteousness. "For, for

this cause, viz. that the dead are freed from sin, was the gospel preached to them that are dead." In other words, this is the mystery, hid from the ages, that God should thus develop a living seed out from a dead race. But this in no way interfers with rewards to our old Adam nature; since it is the works of the old Adam man, and not the new man, that is to be thus rewarded. Hence, though one part of this compound man lives "according to God in the Spirit," my other self must be "judged according to men in the flesh,"

"The hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. His sheep hear his voice.

The entire Adam race are dead, so far as not having the restored or resurrected life that is in the Son of God; and "he that hath not the Son of God, hath not life," Except ye eat my flesh, etc. ye have no life in you. Some cannot understand this, and ask, What we mean by life and death, as here spoken of? It is written, that the natural man cannot discern spiritual things; but one must be exceedingly blind not to see that the New Testament recognizes only the new life; the old Adam life being forfeited. When Christ, the seed of the woman was born, the promised life, all the life the world had, being in him, THEY had no life left. Hence, Jesus said "let the dead bury their dead, follow thou me." The life of the race is now in me; except you eat me, you have no life in you. He that eateth me shall live by me.

With this understanding of life, and that one not having resurrection life, has NO LIFE that the New Testament will recognize as life at all: you

have taken one step at least, in being able to comprehend spiritual things; as resurrected life is spiritual life. And we are now dead, our life being hid with Christ in God. That is, our promised life is still in Christ, and we do not get it until the resurrection; hence, if we are Christ's, we shall be made alive at his coming. Until then we remain dead. "I live, yet not I, but Christ liveth in me," while "the rest of the dead lived not until the thousand years were finished."

Now you can see that the gospel is preached to them that are dead; that the dead hear the voice of the Son of God, and they that hear shall live. —Not no live, but shall live—My sheep hear my voice, and I will raise them up at the last day, and give them AONIAN life. Until then they remain dead. If you can comprehend this, you can comprehend New Testament language.

The Scriptures are worded in this way on purpose to keep all but an elect church from seeing the truth. So it is written. It is not given to them that are without, to know the mysteries of the kingdom; He spoke in dark sayings, lest they should see. The time for the regeneration of the world being in the resurrection life.

We know just what is for our own individual advantage to do. We have the promise that even a cup of water is not too small for Him who numbers the very hairs of our head, to remember. If we would lay up treasures in heaven, we know how to do it. If we have sinned, repentance will bring forgivenes; but only restitution, where it is possible, can free us from the penalty. But good works will offset evil works.

THE COMING OF ELIJAH.

"Jesus answered and said unto them, Elias truly shall first come, and restore all things," (Matt. 17: 11.) John was the Elias to fleshly Israel; he was the messenger of the covenant, on THAT plane, (Matt. 11: 18.) But as they were only a type of the real Israel of God, their Elijah was only typical. The true antitypical Elijah will "restore all things; all that man lost by sin. Hence, it can be none other than Jesus, "whom the heaven must receive, until the times of the restitution of all things, which—times of restitution—God hath spoken of, by all his holy prophets since the world began," (Acts 3: 21.) That is, Christ and his body completed, or the Christ, is the true Elijah, "even the Messenger of the covenant," (Mal. 3: 1.)—The Lord whom ye seek, even the messenger of the covenant, . . he shall come, . . but who may abide the day of his coming"?

Elijah is the voice of one crying in the wilderness, Prepare ye the way of the Lord, make strait in the desert a highway for our God," My Father and your Father; my God and your God, said Jesus. The Christ is to reign until all enemies are subdued, all crooked things made strait, (see Isa. 40: 4;) and death is the last enemy to be destroyed. Not being destroyed until the thousand years are ended, since in that age, every one who dies, will die for his own sin, and the sinner an hundred years old, shall be accursed. Then, at the end of the thousand years, the crooked having been made strait, the work of Elias, who is to restore all things, and the TIMES of the restitution of all things will come to an end. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." Thus he prepares in the desert, a highway for our God.

There are so many crooked views held by many who will read this, and who fail to see the work of Christ yet to be accomplished on the earth, I call their attention to the fact that the times of restitution did not begin at the first advent, but begin when He sends Jesus, "which before was preached unto you." Hence, the present gospel age cannot be the times of restitution.

Israel in Egypt, as seen in a former paper, is a type of God's son, even his first born, (Exo. 4: 22.) The natural man is first, and afterward the spiritual. Adam was the son of God; and man in the bondage of corruption, IS God's son, even his firstborn. And the groaning creation, like the groaning Israelites in the type, shall be delivered from the bondage of corruption. Egypt, the wilderness, and Canaan, are typical of spiritual Egypt, the times of restitution, and the heavenly Caanan, the eternal inheritance of the Israel of God; what eye hath not seen, nor ear heard, nor the heart of man conceived. Hence, the times of restitution, although an earthly Canaan, is but a wilderness journey, in comparison with what God has prepared for them that love him; viz. when "all that the Father hath," will be ours, as joint heirs with Christ.

When we leave spiritual Egypt, or the bondage of corruption, we are no more at our journey's end, than was Israel when they left Egypt. Christ is

our Moses; like him he came the first time, and was rejected; but comes the second time with power to deliver the groaning creation. The royal priesthood, like Aaron, (Exo. 4: 2,) go out into the wilderness, and meet him at the mount of God. This is "the general assembly of the first-born." The wilderness is the place, or condition of regeneration. We are baptised out of bondage into the wilderness, viz. sown in corruption, raised in incorruption; The coming forth unto the resurrection: whether unto life, or unto judgment, that is, the coming forth, is being made alive in Christ, the first step towards regeneration; it is being begotten from the dead. This is the work of the Father, "The Father raiseth up the dead and quicketh them," (John 5: 21.) The completion of regeneration, is mental, and of the mother, the Christ. Christ finds his bride in the wilderness, "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree; there thy mother brought thee forth," (Cant. 8: 5.)

The resurrection is the mother; we shall be in Eden and will overcome under the tree of knowledge of good and evil in restitution, even as the wife of the first Adam was overcome under that tree. Then, having overcome, our Beloved will lead us to the tree of life. "He that overcometh, to him will I give to eat of the tree of life which is in the Paradise of God." Thus, although He that raised Christ from the dead, shall also quicken our mortal bodies, Christ will raise us up, to a still higher condition, to his own plane, and give us life more abundantly, everlasting life.

Elijah is the voice of one crying in the wilderness, And Elijah perfected, is "The Lord whom ye seek, even the messenger of the covenant, who is to restore all things; he is the forerunner, and prepares the way for the kingdom of God, even the Father, by subduing all enemies.

THE MANNER OF HIS COMING.

This involves all that we are looking for. The coming of the same Jesus that was taken up into heaven; our going out to meet him; and the revealing of the man of sin; all of which is due before the great and dreadful day of the Lord.

The "days of the Son of man," when he is to be as the lightning, and when we are warned not to attempt to find him; are not defined so that we may know when they begin or when they will end. We can only know by indirect evidence. When they begin to say, Lo, here, or. lo there is Christ, that he is in the secret chamber, as the foolish virgins, "Zion's Watchtower, and Herald of Christ's Presence," and some others are claiming; and these false christs multiply, we may assume that the days of the Son of man have commenced. That the "time of harvest" began in the autumn of 1885, is a well supported position, by a very clear prophetic argument; and the days of the Son of man probably began at that time. But before Christ comes, the royal priesthood go out of spiritual Egypt into the wilderness to meet him, as Aaron met Moses.—There are many figures of Christ and the church; he is the firstborn among many brethren; hence, our brother; he is bridegroom; hence, we are to be the bride; he is the head, and we the body of the man child, etc.

—So the three conditions; corruption, incorruption, and immortality; are represented in the true tabernacle, of which that made with hands, was a figure; viz. the court, the holy place, and the most holy. The bondage of corruption, the court, or place of sacrifice and death, and Egypt; have one and the same meaning. In the type, Israel were delivered from the bondage of Egypt into the wilderness, and when the rebellious element was eradicated, entered Canaan. In the antitype, God's son, even his firstborn, will be delivered from spiritual Egypt, or the bondage of corruption, into Christ's kingdom; Paradise, the dominion lost by Adam, restored by Christ; and he reigns in this wilderness, until the rebellious element is eradicated, or until all enemies are subdued; then immortality, the Most Holy, where God reigns is entered, and God is all in all.

This middle ground where Christ reigns. is the wilderness. Which means an unsubdued country. Adam was to subdue the earth and have dominion. In the restitution, Christ is to subdue all things to himself. The Elijah is the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God, (Isa. 40 : 3.)

All these figure, types, and allegories, are given to hide from them that are without, and yet to teach the church to whom it is given to know the mysteries of the kingdom, God's plan for regenerating mankind through Jesus, "the second man Adam." And this 'restitution of all things,' by the antypical Elijah, is "THE TRUTH AS IT IS IN JESUS," the second man Adam. And no one

the dragon and his angels cast out of heaven — the church or temple of God. (I am begining to understand this.

can advance beyond the condition of a "babe in Christ," till he can understand this kind of Scripture teaching, since God speaks in no other way, except in the law, to Moses. To trust to numbers, or scholorship, is trusting in a broken reed. The gospel church, priest and people, leaders and followers, are to stumble and be rejected in mass; just as truly as were the Jewish church. Only a remnant according to the election of grace, are not blinded; the church at large, being "spewed out of his mouth."

It is in the days of the Son of man, before our High Priest lays off his glory to wash his flesh, that we go out to meet him; which means that we leave spiritual Egypt, the court, or this condition of corruption; and enter into incorruption, the holyplace, or wilderness.—The three are only three figures having one and same meaning.—He comes from the Most Holy into the holy place; we go from the court into the holy place. This is the real going out to meet the Bridegroom; or in another figure, it is the antitypical Aaron going into the wilderness to meet Moses. In another figure, it is this corruption putting on incorruption; what is meant by being "made alive in Christ."

When the wilderness condition is entered, Elijah has come; and in still another figure, the man child that is to rule the nations with a rod of iron, is born, (see Rev. 12 :,) and the dragon and his angels are cast out of heaven, the church, or temple of God. That old serpent called the devil and Satan that deceiveth the whole world, is the ruler of the darkness of this world, the mystery of iniquity; and REVEALED, is the "man of sin."

Our bodies are the temple of God, (1 Cor. 3 : 16. 6 : 19,) While in the bondage of corruption, he that has the power of death, sits in the temple of God, showing himself that he is god of the temple. When this corruption puts on incorruption, he that sits in the temple is cast out, and his angels are cast out with him. Then the mystery of iniquity stands revealed as the man of sin; and the Elijah, or man child will be "caught away," hidden, for three years and six months; and there will be a famine through all the land, as in the days of the typical Elijah. (Luke 4 : 25, 1 Kings 17 : 3.) "A famine not of bread, nor of water; but for hearing the word of the Lord."

"Behold, I send you Elijah the prophet before the great and dreadful day of the Lord," and that day shall not come except there come a falling away first, and that man of sin be reaveled.

That the coming of Elijah does not refer to Elijah the Tishbite, is evident, because John fulfilled the prophecy AS prophecy was fulfilled to that typical seed. Hence, whatever comes in the spirit and power to do the work, is the Elijah. And only THE Christ, will, or can "restore all things."

THE HIDING OF ELIJAH.

"Made alive in Christ," is a hidden life; and not everlasting, or AONIAN life. All who die in Adam will be made alive in Christ; but all do not get everlasting life, or have life in themselves. Hidden life is therefore mother life, or begotten life, and not the full birth. The coming forth, whether unto the resurrection of life, or of judgment, is one and the same to all, as shown in the July paper. They come forth, every man in his

own order, but unto two kinds of a raising up. The Father quickens our mortal body; this is the water birth, of which baptism is a figure: Christ develops and perfects the mental or spiritual nature, by which everlasting life is attained. Thus Christ raises us up to that condition. The mortal body is raised and quickened by the Father; the spirit or mind—which are one and the same—is raised up, or developed to the condition of everlasting life, by Christ himself; "My sheep hear my voice, and I will raise them up at the last day and give them everlasting life." Notice two things, Christ does not quicken the mortal body, he only quickens the spiritual nature. When man comes forth UNTO a resurrection, he is only as was the unfallen Adam who did not partake of the tree of life. Christ's work begins there; and after we overcome, he gives us to eat of the tree of life, (Rev. 2 : 7.) In restitution, the spouse of the second Adam overcomes, as the first woman was overcome; under the tree of the knowledge of good and evil; we come forth unto that condition of trial, and then, after we overcome, Christ meets us and raises us up to the plane of AONIAN life; thus we are brought forth, as it were, under the apple tree. And Christ takes us to the tree of life that is in the midst of the paradise of God, as a bride adorned for her husband; and seen by the eye of faith, the inspired songster inquires, "Who is this that cometh up from the wilderness, leaning upon her beloved?" The answer may be found in many places, "Awake, thou that sleepest, arise from the dead and Christ shall give thee light." "put on thy beautiful garments, O Jeru-

salem, the holy city." And Christ responds, "I raised thee up under the apple tree; there thy mother brought thee forth." "Children of God, being children of the resurrection."

Another fact the reader should remember; eternal life is not given now, when we believe. Those the Father has given to Christ, he "raises them up at the last day, and gives them eternal life."

The Scriptures are written in types, allegories, and dark sayings: "lest fallen man take of the tree of life, and eat, and live forever."

We are now dead, and do not live, in the New Testament, or new covenant sense, until we have everlasting life, the life that Christ imparts. The Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will, (John 5: 21.) The dead, quickened by the Father, do not have the life that Christ gives, until quickened by the Son; and when he quickens, he imparts the life that is in himself. "And this is the record, that God hath given to us eternal life, and that life is in his Son," (1 John 5: 11.)

All that die in Adam are to be made alive in Christ; this is the work of the Father; the mortal body is quickened, but this is not eternal life any more than was the life that Adam had; he had not yet attained to that, and a flaming sword was put around it to guard it from him. As the dead come forth, they are begotten on the second Adam or resurrection plane; this is being made alive in the Christ, or mother system; but they do not live, have life in themselves, until quickened by the Son; and he quickeneth whom he will, viz. the overcomer.

Those who COME FORTH unto the resurrection of life, are quickened by the Father; then at the end of the 3 1-2 years of their hidden life, having in the mean time overcome. Christ gives them everlasting life; or to eat of the tree of life.

Those who come forth unto the resurrection of judgment, are not quickened by the Son, until their probation for life ends, and they overcome, at the end of the thousand years.

OVERCOMING.

No one does or can overcome in this life. Until delivered from "this body of death," viz. this bondage of corruption, what we would, we cannot do. At death man is overcome by him that has the power of death.—A fallen church having made a "covenant with death," (Isa. 28: 18.) teaches to the contrary, claiming that through death, or at death, they are immediately transformed into holy beings fit for the presence of God. But this covenant with death will be disannulled when the overflowing scourge passes through.—To be overcome by the last enemy is not overcoming.

Christ overcame, in spite of the weakness of his fallen nature—He took on him the nature of the seed of Abraham.—But he had an unfallen mind, hence the law of his mind was at all times superior to the law of his members; hence, although tempted in all points as we are, he remained sinless. But in overcoming it appears that a definitely arranged trial with "that old serpent called the Devil and Satan that deceiveth the nations," is in God's plan. Jesus met and overcame him, after being tempted forty days; 3 1-2 years before his resurrection. We shall have the

final trial and victory, at the end of 3 1-2 years of temptation, or trial, AFTER our resurrection.—He must needs overcome before his death, since resurrection with him, depended on his obedience to the "law ordained unto life." But we shall live, or be resurrected, because he lives.—He was hidden in the wilderness till his trial was ended. We, "his body," will be hidden in the antitypical wilderness, during our trial; the hiding of the Elijah, being for three years and six months.

We shall be delivered from the bondage of corruption, this fallen condition, because of his obediance. What was lost by the disobedience of the first man, is recovered by the obedience of the second man. Thus far his righteousness avails us; but no further. God's laws are immutable; we must overcome, even as he overcame. Viz. by obedience to the law ordained unto life.

"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," (Rom. 8 : 3.)

If we could walk after the Spirit, the righteousness of the law might be fulfilled in us as in him. But because we cannot, God sent his Son to deliver us from the body of this death, so that the law can be fulfilled in us. In other words, in delivering us from that which prevented the law from accomplishing that for which it was ordained, he makes it possible for the righteousness of the law to be fulfilled in us. And until so delivered, we are counted as not being in the flesh, or natural.

x in the wilderness

√rest, remainder, residue, many — all the same Gr. word. remnant, Gr. multitude

Christ died after he had overcome: but having overcome by obedience, death, nor him that has the power of death, had any claims on him. He died that he, the seed of promise, might be able to multiply after his kind, from a dead race.

Made alive in Christ, is the hidden life; the period of gestation. It is the period of judgment, trial or probation; Christ went through the ordeal and brough forth judgment unto victory. He was hidden forty days; we, when made alive in Christ, shall have the hidden life, for 3 1-2 years, after which, if judgnent is brought forth unto victory with us, he will raise us up, and give us everlasting life. But the rest of the dead, although made alive in Christ, will not live, be born, so as to have life in themselves, until the thousand years of their probation for life is ended.

In the figure, the tree of life was for the obedient: but prohibited to the disobedient. "I am God, I change not." The tree of life is still for the obedient. Christ learned obedience by the things that he suffered; we are learning in the same school, ~~filling up that which is behind of the affliction of Christ~~. And no man, in the church, or world, will get eternal life, until the lesson of obedience is learned. No one can obey for another. Christ's obedience, simply makes us able to obey, by delivering us from the weakness of sinful flesh; this body of death, "sown in weakness; raised in power." Then, that which prevents our obedience to the law ordained to life, being removed, his atoning work for us is ended. Then indeed, we shall "delight in the law of God after the inward man;" with no law of our members warring

against the law of our mind. But now, "how to perform that which is good I find not." Paul.

With the hidden life, "made alive in Christ," we are on probation as was the woman, made alive in Adam. But having acquired a knowledge of evil, and learned obedience by suffering, our eyes will be opened, and obedience to the law ordained unto life will be as easy as it was for Christ to do the will of his Father. And no one will ever get eternal life, until obedience to that law is his delight.

In overcoming, we must get the victory over the powers of darkness, the deceiver of the nations; just as truly as the deceiver overcame man in Paradise. The woman was deceived; the man made a willing sacrifice; Adam being a figure of Christ, Jesus was baptised, then recognized of God, and immediately his wilderness trial began. Satan, the ruler of the darkness of this world, and Jesus were brought together. So Christ's body is to be tried. The dragon, that old serpent called the devil and Satan, stands before the woman ready to devour the child as soon as it is born; baptism, death and resurrection, being the birth, Satan cannot destroy the child before it is born, because God will not impute sin, until it is born, But born again, we are restored to Paradise; our mother, the free woman covenant, brings us forth "under the apple tree." There, sin would be fatal; and it is there, under the apple tree, the deceiver of the nations is to be vanquished a second time,—The tree is a figure under which the condition of our final trial is to transpire.

After this temptation, Satan will be bound until the thousand years are ended; after which he must be loosed for a little season, because all who learn obedience during the restitution age, must have a final test, with the deceiver of the nations, and overcome, before THEY will have right to the tree of life. Hence, they do not live until the thousand years are ended.

THE JUDGMENT.

Judge nothing before the time. Judgment begins at the house of God; and our time of trial is the 3 1-2 years of our ordeal of judgment; with the world, it will be a thousand years. We are dead now, while the gospel is preached to us—counted as not being in the flesh.—The dead are freed from sin; hence, our sins, while bound to the body of this death, are not imputed; else we could not be the temple of God. But death only frees us from sin, while we are dead. And though our sins are not imputed now, they will be imputed when we are made alive IN Christ. For though for the time being, the will is taken for the deed, we shall be 'JUDGED according to men in the flesh.'

We are now on probation, or being judged to determine whether we are the house of God with whom the final judgment begins; "whose house are ye, IF ye hold fast etc. unto the end." And "if we judge ourselves, we shall not be judged with the world." That is, if we try ourselves by the word, judging between right and wrong, condemning ourselves for the wrong; then we shall be judged with the house of God, instead of with the world; who do not secure eternal life until the thousand years of trial are ended. In which

case it is possible for them to fail of obedience, and die again, for their own sin ; thus never attaining to the tree of life. But as the house of God, to which only the first ripe fruits can attain, we overcome and eat of the tree of life at the beginning of the thousand years. On these the second death has no power ; "they cannot die any more."

BAPTISED FOR THE DEAD

If the dead rise not, why then are they baptised for the dead? (1 Cor. 15 : 29.)

Baptism, as a gospel ordinance, is for the bride of Christ, the one promised seed. It is well understood that the second man and his wife, made one, must precede the regeneration of the world; that the wife is a necessity, There will be no water baptism in the resurrection age, because a figure reaches only to the substance, Hence, baptism, as a figure, is only for the body of Christ.

Christ was baptised for the dead ; with the one baptism ; he tasted death for every man. The purpose for which the one seed is developed, is that the dead may live again. The restitution of all things depends on the Elijah ; or the completed Christ. We do not live for 'ourselves alone. Christ "endured the cross for the joy set before him in bringing many sons to glory." Has the wife no part in this? Are we espoused unto one husband, even unto Christ, merely for our own salvation? christendom may think so ; but not understanding the plan of regeneration, THEY do not know why we are baptised for the dead.

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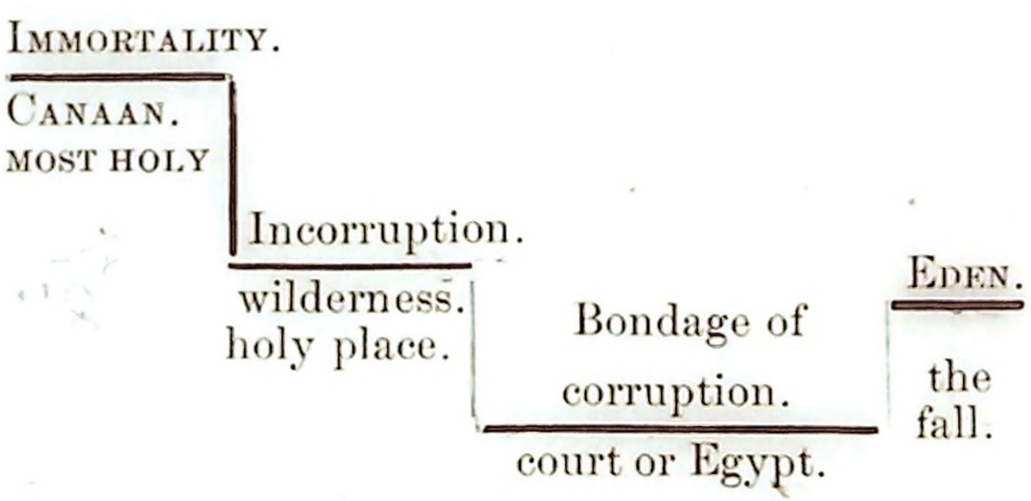
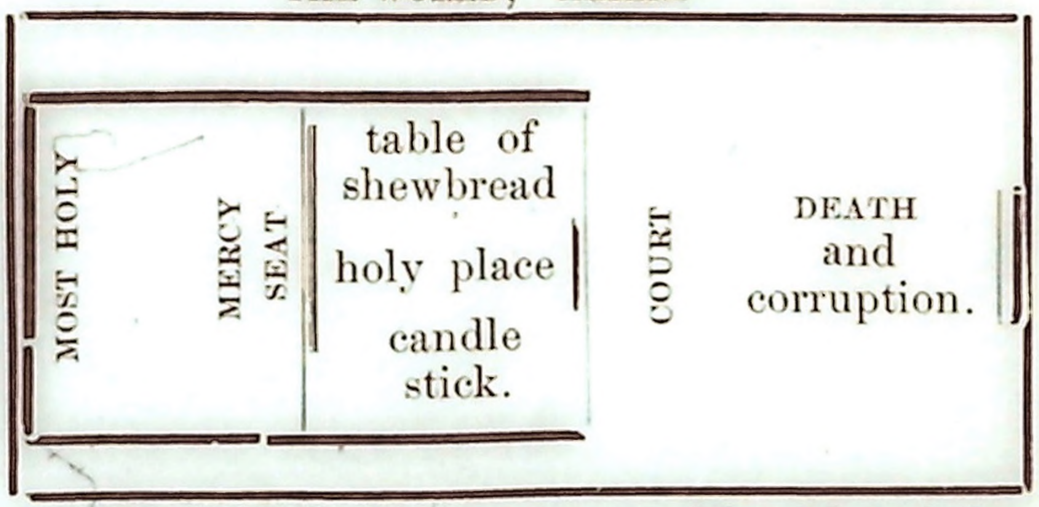
The system had its "court," its "holy place," and its "most holy." The court was the place of death. The sin offering and all sacrifices were slain in the court, and without the shedding of blood,—the sacrifice of life,—there is no remission. Around the court was a wall, or partition



The journey from spiritual Egypt
to the heavenly Canaan.



—"Aliens from the commonwealth of Israel."—

to separate the worshipers from the outside world, no Gentile being permitted to enter the sacred enclosure.—This "middle wall of partition" of the true tabernacle, of which this made with hands, was a figure for the time then present; was broken down by the death of Christ, which ended that typical system; nailing the ordinances to the cross. Before that, it was not lawful to permit Gentiles to worship, or offer sacrifices to God. The breaking down of that which excluded the outside world, was the end of the old covenant, or tabernacle system, and the first step in bringing in the true tabernacle system of which Jesus is the high priest and minister. It brought the world into the court, so to speak; or rather enlarged the court, so that it was lawful to offer sacrifices, (spiritual, in this tabernacle system,) and worship, "not only at Jerusalem, but in all places where they will worship God in spirit and in truth."—

The change from the old covenant to the new, from that exclusive system under which "it was not lawful to give the children's meat to dogs;" to one that brought all the world into the court; into LEGAL relationship to God, so that they might call him Father; with the LEGAL barrier removed, is just what is meant by reconciling the world to God by the death of his Son; reconciling them, "while they were yet enemies." Prior to that it was not lawful for Gentiles to come to God; they could be circumcised, and come, but not otherwise. They were "aliens from the commonwealth of Israel; afar off," etc. to be brought nigh by the blood of Christ. The death of Christ, by ending that typical system, was the "riches of the Gen-

tiles." It did not convert a Gentile; but made their conversion legal. It enlarged the court, so as to embrace the REAL Israel, mankind, GOD'S son, instead of typical Israel, Abraham's son.

Thus while we, Gentiles, were yet enemies, we were reconciled to God by the death of his Son.

Before his death, he forbade his disciples going to the Gentiles, (Matt. 10 : 5 ;) after the wall of partition was broken down, he commanded them to go to all nations.

The door of entrance was first, into the court ; then into the holy place. and after that, into the most holy ; (see diagram.) The entrance or gate to the court was of the same material as were the vails at the entrance of the holy place, and most holy : namely, " hangings of blue, and purple, and scarlet, and fine twined linen," (Exo. 27 : 16.) These vails at the entrance to the holy place and between that and the most holy, were, the first, and beyond that the "second vail," (Heb. 9 : 3.) These vails representing the flesh, Christ having entered into the holiest, "by a new and living way through the vail, that is to say, his flesh," (Heb. 10 : 20.) In the tabernacle made with hands, it was Israel after the flesh, (1 Cor. 10 : 18,) who had the right to enter into the court. In the true tabernacle system, of which Jesus is the mediator, to be born of the flesh, brings us into the court ; the entrance to which, in the figure, was of the same material as was the vail at the entrance of both the holy, and the most holy places.

The court was the place of death, every living thing brought in, was there to die, excepting the

scapegoat which was to be presented alive before the Lord, because with it, the atonement was to be made.—Seventh day Adventists, claim that the scapegoat is the devil : hence, of course. that it is the devil who makes the atonement for them.—He that was dead, and is alive forever more, and has the keys of death and hell, is represented by both the dead and the living goat. Atonement takes away the sin of the world : Behold the Lamb of God, that taketh away the sin of the world": and the atonement was made with the scapegoat, (Lev. 16 ; 10.)

As every thing that entered into the court was appointed unto death, so it is appointed unto men who enter into the court of the true tabernacle, viz. all who are born of the flesh ; once to die, and after that the judgment ; since, without the shedding of blood there is no remission.

When this corruption,—sown in corruption ; raised in incorruption,—puts on incorruption ; we pass into the holy place. This is restitution ; in the fall, man fell from this plane, into the bondage of corruption. And in the restitution of all things, all who die in Adam, will be made alive in Christ, for the gospel must be preached to every creature, "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," (Rom. 8 : 21.) Christ did not command them to preach the gospel to animals, but to man ; hence, every creature, means every human being. But the creature to be delivered, are not the sons, but mankind at large, "for the earnest expectation of the creature waiteth for the manifestation of the sons

of God." It is the overcomers who are sons, (Rev. 21 : 7.) He came to his own, and his own received him not; but to as many as received him, to them gave he power to become sons, (John 1 : 12.) And if sons then heirs ; while the creature waiting for the manifestation of the sons, will be delivered from the bondage of corruption into the same liberty of the sons ; and yet they will be servants of the sanctuary, while the overcomers out from the gospel age, are in the throne with Christ. But at the end of the millennial age, the overcomers out of that age will also become sons and heirs.

In this tabernacle, which was a figure of the true tabernacle; the court, the holy place, and the most holy, as before remarked, answer to corruption, incorruption, and immortality: the three conditions into which, and through which humanity are being developed to their ultimate spirit life. "The first man Adam, was made a living soul ; the last Adam, a quickening Spirit." The final immortal condition of children of God, being that of their Father; and God is a Spirit.

That the true tabernacle of God is humanity, and not an enclosure of blue, and scarlet curtains, or a temple made with hands, needs no proof; "All things which are in heaven, and which are on earth," are eventually to be gathered together in Christ, and Christ in God. "As thou, Father art in me, and I in thee, that they also may be one in us ;" is Christ's prayer first for the church of the firstborn, who. when made one in Christ, are the sanctuary. God will "dwell in them and walk in them." This is "that the world may believe" in Christ. "There was a tabernacle made,

the first, wherein was the candlestick, and table, and shewbread ; which is called the sanctuary," (Heb. 9 : 2.) "Know ye not that ye are the temple (Greek, sanctuary) of God." The holy place of the "true tabernacle, which the Lord pitched, and not man ; and of which Jesus is the minister," is the resurrected man ; sown in the court, raised in the holy place ; thus passing through or beyond the first vail, and first circumcision.

Circumcision is "the putting off of the body of the flesh." To man in the bondage of corruption, it is death ; and was death even to Jesus, the son of David. Hence, we are circumcised in the circumcision of Christ; being buried with him in baptism. But baptism is more than circumcision ; since baptism is not only the figure of death, but also of resurrection. Hence, in baptism we not only die, put off the corruptible flesh, but are raised, i. e. pass through the first vail, between the court and the holy place, and are, in figure, in the "holy place," or sanctuary. This is why the gospel church answer to the "seven candlesticks," (Rev. 1 : 20.) The church is the light of the world :—not now, for as with the Master, "the light is in the darkness and the darkness comprehendeth it not." It is not in God's plan to enlighten the world. the old Adam man ; "I pray not for the world," said Jesus. The "old man" must be crucified. All spiritual light is excluded from the court, lest fallen man put forth his hand and take of the tree of life. The tabernacle had a threefold covering so that not a ray of the light from the seven golden candlesticks could penetrate to the court. "It is not given to them that are without

to know the mysteries of the kingdom of God."

The great mystery hid from the ages, but made known through the gospel ; is how God could manifest himself in the darkness, and to the darkness, so as to take out a seed from the old Adam race, and not permit the darkness to comprehend the light. The flesh, in the New Testament, means the natural, as compared with the spiritual ; the natural man is the old Adam man, born after the flesh ; natural Israel is "Israel after the flesh ;" and for Paul to glory in the flesh, was to glory in being of the NATURAL seed ; which relationship he counted as "dung," (Phil. 3:.) "Great is the mystery of Godliness, God manifested in the flesh or natural man, whether in Jesus born of woman, or in his body, the church. A mystery to be finished, in the days of the voice of the seventh angel when he shall begin to sound.

The solution of this mystery is, he looks upon us as not being in the flesh or natural ; but in the holy place ; that the natural man is dead, and we are resurrected ; that the penalty of the broken law is satisfied in our death ; and we are redeemed. All of which is true, in figure, if we have been baptised into him who is the resurrection and the life. But in this, "God who quickeneth the dead speaketh of those things which are NOT, as though they were."

Thus the elect seed of promise are counted as if they were already in the holy place ; as if they were already saved : saved from what was lost in the fall. Thus all mankind will be saved from the first death, by a resurrection : all pass from the COURT into the HOLY PLACE. To this extent,

GOD is the saviour of all men ; since it is the Father that raiseth up and quickeneth the dead.

Gospel light or the golden candlesticks, can give their light no where but in the holy place ; which as you know, belongs in the restitution age ; hence we, who have the gospel light, are already in the the holy place, in figure. In restitution the bride, the church, are called the "holy city," as we will show on another page.

"God will have all men to be saved, and come to the knowledge of the truth." In the restitution of all things, all that die in Adam, will be made alive in Christ ; then the world will come to a knowledge of the truth ; "the nations of them that are saved will walk in the light of the city," the leaves of the tree of life being for the healing of the nations.

The human race are the real Israel of bondage ; the twelve tribes being only a type ; the letter that kills. They were no more the real Israel, than was their tabernacle the true tabernacle. It was a FIGURE of the true, says the apostle. Nor is he a Jew, that is one outwardly, but only a figure of a true Israelite ; even as circumcision made with hands, is not circumcision. We have no more authority to recognize Israel after the flesh, as the true Israel ; than to recognize the tabernacle made by Moses, as the true tabernacle of which Jesus is the minister, We know no man after the flesh, not even Christ. With us, it is the NEW man and new covenant. To claim the Israel of the old covenant that was unto death; or their Messiah, as the Israel and Messiah of the new covenant, is an attempt to serve two masters ; it is spiritual adul-

tery: they will lose all, and like the early christians trying to mingle circumcision with the gospel- "Christ shall profit them nothing," (Gal. 5: 2.)

Those who know how to read the Abrahamic allegory, in which he "was made a father, like unto God;" know that his two sons answer to God's two Sons, Adam and Christ; or rather the Adam race, and the Christ race; the resurrected man being the real son of the free woman, and the true Israelite. They also know that "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," (Deut. 32: 8.) A necessity, since all that die in Adam, are to be made alive in Christ. Hence, he made Ishmael twelve princes, to equal typical Israel, (see Gen. 17: 20.)

When Israel went out of Egyptian bondage every thing was arranged to fit the antitype. Moses came the second time; Aaron, who represents the high priest order, was sent into the wilderness to meet him, even as we go out of spiritual Egypt into the wilderness, to meet Christ. Aaron met him in the mount of God, (Exo. 4: 28.) The general assembly of the church of the firstborn, who go out to meet the Bridegroom, and who constitute the royal priesthood, meet "Jesus the mediator of the new covenant," at the mount of God, mount Zion, (Heb. 12: 22.) After which Moses and Aaron return and deliver Israel; even as the groaning creation are to be delivered. "Aaron did all the signs, and spake all the words;" even as the saints are to execute the judgments written.

They were baptised out of Egypt; so mankind

will go down in death, and be raised in incorruption, in going out of spiritual Egypt.

Baptism is more than circumcision; it is not only putting off this body in which we groan, but is a putting on of our house from heaven, or the new body. Sown in weakness, raised in power. So when Israel went out of Egypt, a miracle was wrought almost equal to resurrection, "there was not a feeble person in all their tribes."

Our house not made with hands, is not "eternal," but age-lasting, (see Young's Concordance,)

A resurrected man is man having a mortal body, quickened by the Spirit of Him that quickened Christ's mortal body, (Rom. 8: 11.) Adam had a mortal body quickened by the Spirit; and "was a figure of the coming man." The resurrected man is free from the Adamic penalty; he will not die unless he brings it on himself; but will live until the thousand years are ended, when this mortal will put on immortality. This is passing beyond the second vail into the Most Holy; the circumcision of the son of the free woman. Flesh and blood cannot inherit the kingdom of God, hence this second circumcision, and on the eighth day of the Lord; when the thousand years are finished. The first circumcision, is the going through the first vail; and is to the son of the bondwoman; man in the bondage of corruption. And not being on the eighth day, is a breaking of the covenant, and hence, unto death. Jesus, born under the law, was a child of the Jerusalem of bondage, answering to Hagar. Hence circumcision to him, was death; and we are circumcised in his circumcision, being buried with him in bap-

tism. Baptism carrying us from the court through the vail, into the holy place, in figure. After which we are counted as being no longer in the flesh; i. e. the natural man condition.

God's purposes are revealed only in allegories, types, and dark sayings; and only the elect body of Christ can comprehend them; "To them that are without, it is not given to know the mysteries of the kingdom of God."

Israel in Egypt, and delivered through the wilderness to Canaan, was a type of God's son in the bondage of corruption, delivered through the restitution age, to their final inheritance as "heirs of God, joint heirs with Jesus Christ." Not merely of the earth, during the thousand years; that is only the "wilderness," i. e. an unsubdued country. Christ, our elder brother, will reign there "in the midst of his enemies," and until all enemies are put under his feet." But "All that the Father hath, is mine;" says Jesus; and the universe belongs to God. And we are joint heirs to all that the Father hath.

In delivering Israel, Moses came and was rejected; he came again with power, and delivered them. They were baptised out of bondage into physical freedom; while it required the whole wilderness journey to eradicate the rebellious element, and correct the natural lusting after the fleshpots of Egypt. Nor was the reproach of Egypt rolled away until "all the people were circumcised again the second time," at the end of their wilderness journey, (Josh. 5: 2, and 9.) So Christ will reign during the restitution age, until all enemies are subdued; when the animal or human

nature, having been subdued, will be eliminated by a second circumcision; a putting off of the body of the flesh, i. e. this mortal putting on immortality. Then it is that the "second man Adam is made a quickening Spirit;" what God the Father is.—"I have said, Ye are Gods, all of you children of the Most High; but ye shall die like men."—This is said to Israel, God's Son, even his firstborn.

Thus typical Israel were circumcised and baptised out of Egypt into the wilderness, and circumcised a second time, on entering Canaan.

In the antitype. God's son in bondage is baptised and circumcised out of spiritual Egypt into the wilderness, or restitution age.—Baptism being death and resurrection: while circumcision alone, is "the puting off of the body of flesh." Thus "drinking of the same cup, and being baptised with the same baptism, the groaning creation will be delivered from the bondage of corruption, even as was our Lord, who was also "crucified in that great city spiritually called Sodom and Egypt." And this Old Testament type, "out of Egypt have I called my Son," began to be fulfilled, first on the natural plane, with the young child, and afterward on the spiritual plane, when Jesus arose, "no more to return to corruption."

How people can be deceived by corruptible men claiming to be Christ, is past my comprehension. He "no more returns to corruption." Hence he will not come the second time as a corruptible man; but will come in the flesh, even as was Adam before he sinned; and come to "subdue the earth and have dominion." Both Christ and his

body having everlasting (age-lasting) life; a life that can terminate only in the change to immortal divine spirit life. A condition to which none but a God does or ever will attain.

When the Israelites went out of Egypt, God gave them the tabernacle, a figure of the true tabernacle not made with hands, even as they themselves were a figure of the true Israel. And that tabernacle system contains, in figure, all that God is carrying out through Jesus Christ, in the redemption and development of the true Israel of God. The atonement, the manner of the going in, and coming out of our High Priest; the hiding of all spiritual light from the natural man; and the ultimate immortality beyond the second vail; or second earth-life.

The plan, in brief, is to bring mankind to God, by their development, first, on the natural plane, and afterward on the spiritual plane.—Not spirit, but spiritual.—The natural man must be re-generated, born again of resurrection life, the spiritual or second man plane, and developed on that plane; as only the spiritual man will ever become a spirit; "The second man was made a quickening spirit; but not the first man.

The death of Christ, ended the Jewish typical system, and "the vail of the temple was rent from top to bottom." That vail represented the walls of the court that surrounded fleshly Israel.—This wall being abolished, the court of the true tabernacle, which embraces all corruptible humanity, was at once recognized after the resurrection of Christ. Before that, it was not lawful to teach Gentiles; "Go not in the way of the Gentiles,"

said Jesus; after that, he commanded, "Go ye into all nations, and preach the good news." Not to convert the world, but as a witness to all nations; a witness that the shadow had ended, and the true tabernacle for the true Israel was now to be made manifest, (Heb. 9: 8.) And to "take out a people for his name," from the true twelve tribes of Israel; God's son, even his firstborn, or mankind in the bondage of corruption.

As the Israel of bondage answers to the son of the bondwoman of the allegory, the son of the real bondwoman answers to the real Israel of bondage. God divided the sons of Adam, OUR father who went down into Egypt, "according to the number of the children of Israel." THEIR father Jacob surnamed Israel, who went down into Egypt; and therefore, into twelve nations. And he that belongs to Christ, the second Son of the true Father of the true seed of promise, is an heir "according to the promise." Hence, the twelve tribes of the Israel of the New Testament, or resurrection covenant, are the twelve tribes or nations into which the Most High divided the sons of Adam. Hence, the 144, 000 are to be sealed out of the twelve divisions of the human family. Or, "out of every kindred, and tongue, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth.

There is but one seed of promise, and one class to sit with Christ in his throne, and to be called the holy city, the bride, the Lamb's wife. It is those having part in the first resurrection, "the firstfruits unto God and the Lamb; viz. the overcomers out from the gospel age;—including those

belonging to Christ from the Mosaic age, and who "could not be made perfect without us."—These overcomers out of the two houses of Israel, first the natural, and afterward the spiritual house: blended into one, constitute the holy city, or bride. In proof of this, we offer, first, The holy city is the bride, (Rev. 21: 9, 10.) 2nd the holy city is a union of the Jewish and gospel churches, (Rev. 21: 12–14.) 3rd, the overcomers are named new Jerusalem, (Rev. 3: 12,) and sit with him in his throne, verse 21. 4th, As the Spirit by the apostle has "espoused us unto one husband," Christ, (2 Cor. 11: 2,) if the church are not to constitute the bride, the Lamb's wife," (it is Christ, or the church who annuls the engagement ?—I mention these points, because some have taken exception to the idea that the church being the body and flesh of Christ, that they should also be the bride. But this is just why they are to be the bride. No "man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery,; but I speak concerning Christ and the church," (Ephe. 5: 29–32.) If then, the church is his body, they will be the bride; and as with Mary, although the man child will be brought forth before the marriage, the espoused virgin will not be put away. And when he writes on the church the name of the city, it will be called "The city of my God, New Jerusalem, which cometh down out of heaven from my God,"

(Rev. 3: 12.) It is the overcomer who is to rule the nations, (Rev. 2; 27.) Hence, when born of the new covenant, they are called "the man child who is to rule the nations," (Rev. 12: 5.) The man child is caught up to God and to his throne. And when the New Jerusalem church is organized at mount Sion, the city of the living God, (Heb. 12: 22,) and is christened, 'heavenly Jerusalem,' it will descend from God, out of heaven.

This is symbolic teaching, of course, but still it is easy to understand. With every new character, a new name is applied. The exact order of development, by comparing Scripture with Scripture, is seen as follows: Resurrection, or being made alive in Christ, carries us from the court, through the first vail into the holy place;—What baptism has already done, in figure.—We are then "under the apple tree," so to speak; the tree of the knowledge of good and evil. "There thy mother (the resurrection covenant,) brought thee forth," (Sol. Song, 8: 5.) And there, in the wilderness, an unsubdued country, the restitution age, where Christ and his saints are to reign until all enemies are subdued; the wilderness where the Elijah, the messenger of the covenant, even the Lord whom ye seek, is to make all crooked things straight; there, on the restitution plane, Eden restored; under the tree where the mother of all living was deceived; the "second man Adam" finds his espoused. Not shamed faced and guilty; but wreathed with palms of victory. The old serpent, called the Devil and Satan, the deceiver of the nations, has been vanquished by a woman; as the Bridegroom once overcame him.

Having overcome where she was brought forth: even as Christ overcame; he raises her up to his own plane of life. He gives her to eat of the tree of life, and seats her in his throne, (Rev. 2: 7; 3, 21.) In the other figure, as the man child, the dragon stands before the woman, ready to devour her child as soon as it is born. But we learn that the child gets the victory, and the dragon fails to devour it.

The first advent, and death of Christ, removed the partition wall which separated the typical, court and legal worshippers, from the true court of "the true tabernacle which the Lord pitched and not man-" This manifested the fact, that the WORLD was to be the court of the TRUE tabernacle, and hence, that the WORLD for whom Christ died, were the true Israel of bondage; and entitled from that time to say, "Our Father which art in heaven; and to call the God of Abraham, their God. Thus we Gentiles, while yet enemies, were reconciled to God by the death of his Son, but saved by his life.

The second coming is to bring in resurrected life, first for his own body and eventually for every man, all for whom he gave himself a ransom. This is circumcision, "putting off the body of the flesh, and baptism, which is in addition to circumcision, being raised to newness of life. In this the world are brought another step, in God's plan of the ages, nearer to himself. Another partition wall will be broken down, paradise restored, corruption put on incorruption, and man will again be in the holy place, the Eden from which he fell. with only a single vail between humanity and God,

that called "the second vail," between the holy place and the most holy, alone remaining.

Christendom in "the falling away," and being turned from the truth to fables, have lost sight of one whole age; the "times of restitution which only begin, at the return of Christ; even as the restitution of typical Israel from Egypt to Canaan began at the return of Moses. They have lost sight of all the work and reign of the WORLD'S Messiah, a work of a thousand years, on the earth. And recognize only the Jewish Messiah, not sent to Gentiles, but "made under the law, and sent only to them that were under the law; a Prince of the house of David according to the flesh; and being neither priest nor mediator. The Jewish church rejected him in the character in which he was sent to them; and knew only the MAN who is to reign on the earth. The gospel church, know the one sent to the Jews,—the character in which we are forbidden to know him, (2 Cor. 5: 16) but do NOT KNOW the MAN "whom God hath ordained to judge the world;" and; of course, are entirely ignorant of the great work he is to accomplish during the "times of restitution," or millennial age. The entire work belonging to the holy place of the true tabernacle, of which he is the minister- Thus "he is set for a rock of offence and a stone of stumbling to both the houses of Israel." The second house of Israel imagine that death and resurrection, or the leaving of spiritual Egypt, is the end of the journey from corruption to the heavenly Canaan; even as Israel expected to enter Canaan, with, perhaps only a "three days' journey." But have lost sight of one whole

age of development on the spiritual plane; mistaking the shadow of regeneration for the reality. And like ancient Israel, many among them may yet fall in the wilderness.

The sanctuary and holy place are not one and the same; the sanctuary is the furniture of the holy place. The church is the sanctuary; "Know ye not that ye are the sanctuary of God"? The seven candlesticks "are the seven churches," (Rev. 1: 20.) the church is the light of the world, and Christ is in the midst of the candlesticks.

The sanctuary is to the holy place, what in the figure, the garden planted in Eden, was to Eden. The tree of life was planted in the garden; and is in paradise, (Rev. 2: 7;) hence, paradise is not Eden, but answers to the garden in Eden.

The sanctuary or church, is the holy city having no temple, because God and the Lamb dwell in it; and they are the temple, "I in Thee, thou in me, they in us." And only the overcomer has a right to enter through the gates into the city, "and the nations of them that are saved, (from the Adamic or first death,) shall walk in the light of it."

We can now see the entire true tabernacle system. All the world, while in the bondage of corruption, are in the court. In restitution, when this corruption puts on incorruption, we shall be in the holy place. At the end of the thousand years, when death, the last enemy is swallowed up of victory, and this mortal puts on immortality, we pass through the second vail into the most holy, the dwelling place and condition of Him

whom no man hath at any time seen, or can see; and who only hath immortality; into heaven itself. That this is the true tabernacle arrangement we are certain, because our High Priest has entered into the most holy, or "into heaven itself, now to appear in the presence of God for us," (Heb. 9: 24.) Hence, the most holy is certainly heaven itself. And where the redeemed church, or seven golden candlesticks are, is the holy place, while death reigns in the court.

JESUS THE KING OF THE JEWS.

OR THE FATAL MISTAKE OF CHRISTENDOM.

The two advents of Christ, first, as the son of Mary and lineage of David, for the suffering of death: and his advent in the glory of his Father, represent him in the two characters of the natural man, and the spiritual man. In one character he was the son and heir of David; in the other, David's Lord. The question, What think ye of Christ, whose son is he? has never been clearly answered or understood by Jew or Gentile. The gospel church admit that he is David's Lord, but suppose that he was both son and Lord at one and the same time, which is not true.

Born of the flesh, he was the son of David; but death ended that relationship. In his resurrection he was a new creature, the "firstbegotten Son of God," the "second man Adam;" not only David's Lord, but "Lord of both the dead and the living." The firstborn and head of a resurrected or new born race. This is easy to comprehend if

your mind is not darkened by that heathen dogma of a monstrosity, half God and half man. The mythology of the Greeks and Romans taught that abominal doctrine, long before so called christian teaching followed suit. But Jesus was a Son of God, and had no earthly father. Yes, and so was Adam a son of God, with no earthly father. One was born of unorganized earth; the other of the seed of the woman. And if God being the Father made Jesus a half God, why was Adam not a demi God? Said Jesus, "Go tell my disciples, I ascend to my Father and your Father, my God and your God." But he was Immanuel, God with us; and God was in him, reconciling the world to himself. So your name is Immanuel, "Know ye not that God dwells in you, and walks in you?" All that is said of Christ as a Son of God, is spoken concerning every child of God. He is our elder brother. Is he an heir of God? so are we heirs and joint heirs with him. Is he called a God? so are we; "I have said, Ye are Gods, all of you, children of the Most High; but ye shall die like men." All Sons of God, are called Gods; and when fully developed, will be what their Father is; so it is written. This development began at the fall, when man began to know good from evil, "the man has become like one of us."

There is but one God the Father, without beginning. But sons of God, Gods in embryo, have a beginning, and are called Gods, from that beginning. It is so with us, as you see; and was so with our elder brother. He himself claims to be created, "the beginning of the creation of God," (Rev. 3: 14.) And "God, who calleth those

things that are not, as though they were;" things that are to be, as though they already were; called him who was afterward made flesh, God, from his creation.

In his pre-existing condition, before he was made flesh, Jesus was Michael the archangel, the angel of God's presence; the universal agent by whom all things were made. He, Michael, was to be the Messiah (Christ) prince of the house of Israel. "Seven weeks, and threescore and two weeks unto the Messiah (anointed) prince," refers to Christ, in the character in which he was sent to the "lost sheep of the house of Israel;" as David's son "according to the flesh." He was that spiritual Rock that followed them; and was the great prince of that people, and was sent to them as such, in due time. It is written in Dan. 10: 21, "there is none that holdeth with me in these things but Michael your prince:" and again, in Dan. 12: 1; "At that time shall Michael stand up, the great prince which standeth for the children of thy (Daniel's people)" Thus we learn that Christ, before he was made flesh, was "Michael THE archangel;" viz. the chief or highest angel.

The law in the development of men as Sons of God is, first on the natural, and afterward on the spiritual plane; and our elder Brother was no exception. He was tempted in all points as we are; and though a Son, yet learned he obedience by the things that he suffered. In one thing he differed from all other men; He was to be a second man Adam, developed out from the old Adam death condition; and hence, a Son of the first man Adam. And yet, being the head of a re-gen-

erated race, the life of the world, lost by the first man, must be restored in him. Hence, like Adam, he must receive his life, not through a forfeited channel, but as did the first man, directly from the one Father. Thus Jesus, though born of woman, had an unforfeited life; and being sinless, could not be holden of death.

He was of the seed of David, MADE of woman, —made, not begotten of woman;—made under the law, "to redeem them that were under the law, that they might receive the adoption of sons. This explains why he would not permit his disciples to preach to Gentiles; he was not sent to them, but only to the lost sheep of the house of Israel. The tabernacle system, which was a figure of the true tabernacle; of which HE was to be the High Priest and minister, was not yet made manifest, while as yet the first tabernacle remained standing. And that did not pass away until the ordinances were nailed to the cross. Then the vail of the temple made with hands, was rent, the partition wall surrounding that typical system, was broken down, and his resurrection and entrance into his Melchisedec order of priesthood, was the beginning of the work for humanity of "The one Mediator, the man Christ Jesus," now appearing in the presence of God for us.

This man was of the tribe of Judah, of which nothing is said concerning the priesthood. And while on earth, he was not a priest at all; his only office being that of the anointed prince of typical Israel; son and heir of David, according to the flesh. In that condition, born of woman, and under the law, he was no more our Mediator than

was his father David. Nor could he make atonement for the world, any more than could David.

Christ, only means anointed. Sent to the Jews, he was the "anointed prince." After his resurrection he entered his priestly office as "minister of the true tabernacle which the Lord pitched and not man," and became the anointed Priest, and worlds' Messiah.

Those who cannot distinguish between the Jesus born of the flesh, and his official character and work; and He who became the "Son of God with power, by the resurrection," the only begotten Son, begotten and sent into the world the day he raised him from the dead; are still ignorant of the power of his resurrection.

The history of the man of sorrows, is sacred history, and his work to the Jews is interesting to us not as gospel work, but because we cannot know our Messiah, the resurrected man, without knowing something of his old Adam nature. The gospel John and Jesus preached, was not the gospel of our salvation; it contained nothing for us: he was not sent to us, nor was his preaching to us or for us, but only "to the lost sheep of the house of Israel." It was a forbidden gospel to the Gentiles, and we are forbidden even to know him, the Christ prince, (Matt. 10: 5, 2 Cor. 5: 16, 17.)

That Christ, born under the law, belonged to the old tabernacle system, a figure for the time then present; a system which could not make the comers there unto perfect, is trae; while the Christ of the "true tabernacle," is the NEW man.

The gospel means good news; the gospel to the natural Jew was the good news that their king

was about to re-establish the throne and kingdom of David; and he came, "Behold, thy king cometh, meek and lowly," etc. "He came to his own, and his own received him not." Then that system passed away; the shadow ended, and the substance began. Promises to the typical seed have only a partial or shadowy fulfilment, since their real fulfilment belongs to the real Israel, or resurrected man.

The gospel preached to them, had in it no Jesus and him crucified, no Jesus and the resurrection. It was only a gospel or good news concerning the restitution of the kingdom of David, to that typical people, and resulted in failure, as did all promises to them that were under the law. Nor did the disciples get their eyes opened concerning "Israel after the flesh," until Pentecost; as seen in Acts 1: 6, where they ask, "Lord, wilt thou at this time restore the kingdom to Israel."

"The gospel according to St. Matthew," Mark, etc. is placed over those books, by christendom, because they understand them to be the gospel to be preached to all nations, referred to by Jesus after his resurrection; after entering into the true tabernacle system as Priest and Mediator; shows how far christendom are from understanding the true gospel of Christ's kingdom and the NEW covenant. Or that from henceforth, from the resurrection and on, we are to know no man, not even Christ. after the flesh. But as he was to be for a stone of stumbling and rock of offence to both the houses of Israel; we need not be surprised at even this gross mistake. Christendom does not seem to recognize that there was a change of any importance, at the death and resurrection of Christ. That the shadow ended, with his death; and the true tabernacle system began at his resurrection, and the change of priesthood from the Aaronic, to the Melchisedec order; or that Jesus was born, lived and died under that typical system.

This is a worse mistake than was that made by the first house of Israel; they did not understand the MANNER of his coming, that it was to be on the plane of corruption and death; they did not look for him in that character. And yet Christ after the flesh, the one we are not to know in that character, as our Messiah; is the one christendom persists in claiming; thus reversing it. He who was sent to them, they rejected; he who was not sent to us we claim as our Messiah.

Their mistake resulted in their being cast off, i. e. dropped to the level of the world; all included in ~~unbelief~~ disobedience, that he might have mercy upon all. Prior to this, God had mercy only on Israel, that is, those belonging to their tabernacle system; but after the death and resurrection of Christ, "the priesthood being changed, there is made of necessity a change of the law," (Heb. 7: 12.) And the true tabernacle system, of which the resurrected Jesus is the High Priest, embraces the WORLD in its system. Hence, now, under Christ's ministry, there is no difference; Greek and Jew are alike in his sight. This is why, under the new conditions, we are to know no man after the flesh, not even Christ himself.

These conditions being true; namely, that the death of Christ broke down that partition wall; and his resurrection brought in the TRUE taberna-

cle system, with its change of priesthood; we can see why we are forbidden to recognize any power or authority of any feature of the old covenant, as binding on us who belong to the new, or resurrection covenant. It would be spiritual adultery, or serving two masters. Christ being the promised seed of the woman, a second man Adam, the life of the world. lost in the first man, restored in the second man, being in him as the seed of promise, when he rose, having passed through death successfully, he brought the life of the world that was in him, out from death. And now, because he lives we shall live also. But when we live, it will be resurrection life, the only life that is in him; and we are counted as being dead until we have the life that is in him.

The flesh life is the old Adam life, already lost: hence, when Christ died, the life of the world being in him, "all died," (2 Cor. 5:14, R. V.) then "from henceforth, know we no man after the flesh, yea, though we have known Christ after the flesh, yet now, henceforth know we him no more."

Is it dificult to see why we are NOT to recognize the son of Mary, the Christ prince of fleshly Israel, as our High Priest and Mediator? He belonged to that covenant which was unto death, to that system which his death abolished. While "life and incorruption are brought to light through the gospel."—Not through the gospel preached to fleshly Israel; the good news of their king and kingdom; a gospel having no resurrection in it; but the gospel of him who is the resurrection and the life; of a living and not of a dead Christ.

Does it dishonor him to put away the dead past,

the old covenant PRINCE, with all its surroundings which he himself abolished; and with the change of the tabernacle and the priesthood and the law, worship after the "newness of the spirit, instead of the oldness of the letter"? Does it dishonor him for us to obey the Spirit's injunction to know no man after the flesh, neither Israel nor Israel's Anointed, but placing ourselves on the resurrection and the life side of the line, worship through him who has "opened up a new and living way, as minister of the true tabernacle? Or shall we honor him more to exalt his old Adam nature and CLAIM for him while under the old covenant, what he did not claim for himself; and that which is not true? thus basing the foundation of our faith upon a falsehood. We are not under the old covenant, with its diverse washings which could not make the comers thereunto perfect; but belong to the true tabernacle system of which the other was a figure; Aaron, instead of Jesus being mediator. Jesus, born of Mary, and son and heir of David, belonged to that old covenant, and lived and died under it. "Made of woman, made under the law, circumcised the eighth day," was made perfect through suffering. and won life by obedience.

Jesus born of the flesh, had nothing to do with the "true tabernacle" system under which we must be saved, if saved at all. Until his resurrection, when he entered his priesthood after the order of an endles life, he was neither priest nor mediator. And being only a Prince of the house of David, had no way of salvation to offer to the young man, than that contained in the law; how

readest thou? keep the commandments and thou shalt have life.

The minister of the sanctuary and true tabernacle which the Lord pitched and not man, is the risen Jesus, "the firstbegotten of the dead;" the onlybegotten Son of God. And God hath fulfilled his promise "In that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee," (Acts 13: 33.) "Jesus Christ, the faithful witness, the firstbegotten of the dead, and the prince of the kings of the earth," (Rev. 1: 5.)

The fatal mistake of christendom, the second house of Israel, to whom Christ was to be a stone of stumbling; in mistaking the Jewish messiah, "Christ, after the flesh," whom though we have known we are from henceforth to know no more, as the mediator of the new covenant; is responsible for most of the false doctrines with which the nominal church is so saturated. If he, the king of the Jews, David's son, not then the begotten Son of God, (see Rom. 1, 4,) in that character as a son of the Jerusalem that was in bondage with her children, was while in that condition, a minister of the true tabernacle, not yet organized,—"for the way into the holiest was not made manifest while as yet the first tabernacle was standing,—then that "damnable doctrine" of Vicarious Atonement, the innocent punished instead of the guilty, is true; and the atonement was made on the cross, and by the sufferings, the amount of pain the victim experienced while being slain.

If that is in accordance with the law and testimony it will stand; if not, though all christendom, Romanists and Protestants maintain it, it is a "doctrine of devils."—Truth against the world.

SUMMARY.

Jesus was made under the law, a son of the Jerusalem in bondage with her children; took on him the nature of the seed of Abraham, for the suffering of death; a man of the tribe of Judah; and was neither priest nor mediator. And hence did not do the work, or fill the office of our High Priest, or do anything directly for the world. He was sent, at his first advent, to end that typical system which was only a shadow of good things to come, and bring in the true work and plan of salvation through resurrection. And as a Priest, he began his mediatorial work when he entered his Melchisedec priesthood after the order of an endless life.

His work as High Priest is to make the atonement; that is, to reconcile, or bring fallen man back into harmony with God. Fallen man is called a child of the devil. That which will make him a child of God, is that which accomplishes the atonement, To be born again, makes us children of God; and to believe and be baptised, is the new birth, in figure; buried with Christ, and raised to newness of life. While resurrected life is the new birth in fact; and makes us children of God, (Luke 20: 36.) Then that which brings in the resurrection, is that which makes the atonement.

It is a mistake to suppose that the suffering of the sin offering was that by which the atonement

was made. The suffering of death was a necessary prelude, but it was the blood (life) of the victim with which the atonement was made. And it is the life of Christ, not his sufferings, by which we are saved, "saved by his life;" and "because he lives, we shall live also." Christ died because it is appointed unto men once to die; and he could not be a second man Adam, the head of a resurrected race, without himself being a resurrected man. Hence, our ransom cost him what the bringing in of resurrected life cost; i. e. HIS death; and it was through death, that he destroys him that has the power of death.

Jesus born of woman, was the second man, or resurrected man in embryo. The life of the world, lost in Adam, was restored in him as the seed of promise. But, for reasons already given, that life must become resurrected life. The law was ordained to restore man's forfeited life, if he could keep it, "keep the commandments and thou shalt have life. Jesus obeyed that law; no other man ever did or will while in this condition of corruption. Jesus, by bringing the life of the world out from death, being the SEED of promise, that life in him must develop; hence, the world must live again. Death came by one man's disobedience; the lost life is recovered for the world by the obedience of one. Death came by sin; "behold the Lamb of God, that taketh away the sin of the world." By resurrection, or restitution, the effect of Adam's sin is removed. He was on probation for the race; restored by the second man, we shall be on probation individually. If any man

See page 256. To be continued.

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CHRIST THE UNIVERSAL MOTHER.

"One God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him," (1 Cor. 8: 6.) "The husband is the head of the wife, even as Christ is the head of the church." "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God, (1 Cor. 11: 3.)

From these and other Scriptures, we learn that Christ stands related to God, as does woman to man, and the church to Christ.

There are three planes of life in the development of Sons of God: represented by the court, the holy place, and the most holy of the tabernacle system, which was a figure of the true tabernacle, of which Jesus is the minister. (see October paper.) Corruption, our present condition; incorruption, sown in corruption; raised in incorruption, man's condition in the resurrection; and the spirit condition after the millennial age is ended, after this mortal puts on immortality, and death is swallowed up of victory. The three parts of the true tabernacle being represented thus: the

court, or place of death, answers to the natural man in the bondage of corruption; the holy place, to the millennial age, and the resurrected man; when the knowledge of the Lord shall cover the earth as the waters do the sea, and the desert blossom as the rose. While the most holy, is heaven itself, into which our forerunner and High Priest has entered, by a new and living way through the vail, that is to say, his flesh. First, the natural man; then the second or spiritual man; the second man ultimately becoming a quickening Spirit, like the Father. Sons of God becoming when fully developed, life-giving Spirits, what the Father is.

On the natural plane, man is born of woman; on the resurrection plane, it is a second birth; born, not of the flesh; but from the dead. All that die in Adam, will be made alive in Christ. But there will be no increase in numbers, no marrying or giving in marriage on the fleshly plane.

In allegory, (Gal. 4: 22 and onward,) Abraham "is made a father, like unto God who quickeneth the dead." Hence, Isaac, the seed of promise; was born from the dead, (a dead womb.) While Ishmael was born of the flesh; (see verse 29;) nevertheless what saith the Scriptures? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. He that was born after the flesh, is of the bondwoman. 'These are the two covenants,' (verse 24.) Then there will be no children born of the flesh, under the new covenant, else corruption would inherit incorruption; and the son of the bondwoman be heir (of the world, the Abra-

hamic inheritance, Rom. 4: 13,) with the son of the free woman.

After the second man and his espoused church are married, there will be children born into the kingdom; indeed, there is no other way of getting into the kingdom except as new born babes; except ye become as a little child, ye shall in no wise enter in.—How difficult it is for the natural man to understand Christ, who spoke only in parables and dark sayings. Without parable spake he not unto them.—As the man is the head of the woman on the natural plane; so on the spiritual plane, Christ is the head of the church. And on the divine plane God is the head of Christ.

There are certainly three planes of life; the natural, the spiritual, and the spirit plane; the spiritual being the highest human condition; and a stepping-stone to the spirit life. In the resurrection, our mortal body is quickened by the Spirit. While a spirit hath not flesh and bones. The natural man is first; and afterward the spiritual man; and in due time the spiritual man "is made a quickening Spirit."—The natural man does not become a spirit; but "dieth as the beast dieth," (Eccle. 3: 19.)

The mother is the matrix, the producer or moulder; and second only to the Father. And as all things are of God, and by Christ, and "we (children of God,) by him;" Christ is, therefore, the universal Mother, or producer.

Those only who have come to recognize the Fatherhood of God and Motherhood of Christ, as the relationship they sustain, each to the other; can comprehend the grand subject we shall try to pre-

sent clearly, to the reader. Nor without some knowledge of their relationship in the great plan which God "hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth;" (Ephe. : 10,) can we come to a knowledge of the only true God, and Jesus Christ whom he hath sent; which is life eternal. The oneness of the man and woman, being only a figure of the oneness of God and Christ,—of which all lesser unions are but steps, toward the universal oneness in Christ, and Christ in God. This unity does not destroy, but intensifies individuality. Even as a true marriage intensifies and exalts each personality.

Love is the bond that holds the universe; and love and obedience will eventually bring all things into Christ and God. Husbands love your wives even as Christ loves the church; and God loves Christ. Wives obey your own husbands, even as the church renders obedience to Christ; and Christ to God.

This explains why the woman should not exert authority over the man; it spoils the figure, it breaks a link in the plan. Be patient my sister; in the restitution, the plane to which Gen. 3:16, consigns you, will be forgotten; and both sexes on this natural plane will be exalted alike to the second place on the spiritual plane; and you and we alike, will be subject to but "one husband, even unto Christ." Obedience must be learned by suffering; now we have many masters; then one will be our master, even Christ.

The origin of the universal Mother like that of Eve, "the mother of all living; was of the Father; even as the woman was of the man. We know the things that are not seen, by the things that are seen. Jesus, in his pre-existent life, was "Michael, THE archangel," the highest of created beings, prior to his being exalted to the plane of a begotten Son.—We have already proven that Michael was the great prince who came in a new character, at the end of the "seven weeks, and threescore and two weeks" of Dan. 9:, also that he was the angel at the bush, the angel of God's presence, the spiritual Rock that followed them. Also that he bore God's name; that he is to be a "mighty God,"—as are all the Israel (Princes) of God;—and that he was called God, from the beginning. Even as Eve was called Adam, (Gen 5: 2.)

The woman was taken out of the man; so Jesus said, "I came out from the Father;" was with the Father before the world was. He was "the beginning of the creation of God;" the first and the last; all else was made by Christ. Carry your mind back to the beginning, not of God, but creation; see him who was the beginning, in the bosom of the Father; Father and Mother of untold myriades of worlds, and Sons, and heirs, as yet unformed; and you have started at the threshold of revealed truth concerning the only true God, and Jesus Christ whom he hath sent.

"God is love;" but that attribute is in Christ; (see Rom. 8: 39.) The law of love, which never faileth; holds the universe together, from God and Christ, down to the smallest molecule; one law controling mind and matter.

Love, is a "reaching out," a desire for unity inherent in all things; a unity between the positive and negative; the male and female molecule. Man is an epitome of the universe; all the elements found in the earth are said to exist in our bodies; and all the element found to exist in other worlds are found in our earth. "And the Lord God said, It is not good that the man should be alone." What is true concerning man, is a universal truth. Every atom of matter has a special attraction for some other atom; and a general attraction for all. Hence, the universal law of gravitation, and the far more intense chemical affinities. These various degrees of desire for unity, find expression in mankind, in husband and wife, in family, tribe, nation, and the race. Charity, love, beginning at home. Thus special and general affinities control, by a universal law, both mind and matter. And until this affinity is satisfied, there can be no permanent rest. The groaning creation—in its broadest sense—will not cease to travail in pain, until all things in heaven and on earth are gathered in one harmonious whole. The entire family and family estate, subdued and the garden of Eden fills the universe. Until then unrest and strife must continue with mind and matter.

Oxygen and hydrogen have an affinity; bring them within speaking distance, with a spark of heat, and woe be to him who stands between them. And yet that union consummated, and what is more harmless or useful than water, the resulting compound? God is a consuming fire, and will destroy whatever interferes with his complete union with Christ, and all that belongs to Christ. And yet nothing is more lovely than God in Christ reconciling all things to himself.

I need not refer in detail to the terrible unrest of the uncombined elements in the sun; explosions too vast for our minds to conceive; hydrogen, and other elementary matter rushing hither and thither, driven by explosive force from unsatisfied unions. often for more than two hundred thousand miles in height; each element vainly seeking satisfied union and rest. What is true in our solar system, is true of all other systems and worlds. And yet notwithstanding this illimitable ocean of unrest, this groaning creation, the fiat has gone forth, "Peace, be still." And the word spoken will not return unto Him void, but will accomplish that whereunto it is sent; and only then, will the universal spirit of love find rest.

This "reaching out," or desire for union with the loved one, or the complete balance between the positive and negative forces, differs, of course, in animate and inanimate creation. And yet we do not know where to draw the distinction. God loves Christ; and the only Scriptural reason given for his loving us is, that we belong to Christ; and are to be made one in him. And in another figure, even the land is to be married; "Thy land shall be called Beulah, for the Lord delighteth in thee and thy land shall be married." So, in the dispensation of the fulness of times, all things in heaven and on earth are to be brought into the God family, into complete harmony with him. What Christ, as the "second man Adam," is to do on earth; subdue and have dominion; is only

a figure of what will be when all things are gathered together in one, even in him.

SCRIPTURAL EVOLUTION.

The wisdom of this world is foolishness with God. Earth's wise men are just beginning to lift the vail at the portal, and look a little way into the arena of the organizing and disorganizing forces of nature; a vast battle-field where the eternal fire, or disorganizing forces; and the life principle emanating from God, are struggling for the mastery. But as they look only to the extent of the unaided human vision, even the hope of seeing the beginning, or the ending, dies within them. And yet they prate of evolution as seen in their little egg-shell of a horizon; and think the Scriptures are being overthrown; while seeing only a single chapter in God's great volume.

Scripture teaches the universal chaotic condition of matter, as it came into being by the breath of his mouth. Giving this earth, void and without form, as an example. The material out of which is to be evolved a family estate; a future inheritance of Sons of God,—"All things were made by Christ, and for him; and without him was nothing made that was made; and he is heir of all things," all that the Father hath. And we are joint heirs with him. "He that overcometh, shall be my Son, and I will be his God; and he shall inherit all things." These are some of the documents showing our title to the inheritance; they are confirmed by oath and promise, two immutible things; signed, sealed, and recorded. And why should not He who has given us Christ, with him freely give us all things?—As the heavens and earth, the latter, the nursery; the former the material for a family estate, were about to be created; the first step of Him who is from everlasting to everlasting, was to evolve out from himself, an Eve; to be the mother, producer, of all things, worlds, angels, principalities, powers; and last of all, children; "and if children then heirs of God, joint heirs with Jesus Christ."—Angels are servants, not sons; "Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? and again; I will be to him a Father"? "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation"?—But to Israel, (not typical Israel,) he saith, "I have said, ye are Gods, all of you children of the Most High; but ye shall die like men."

Now I purpose to show that the oneness of the universal Father and Mother is as yet the one example of complete satisfaction of this law of unity, the one and only condition of rest; that God only has as yet entered into his rest; that the groaning creation is still in process of evolution, towards that oneness in Christ, and Christ in God.

"I am God, I change not." That which is undergoing change, is in process of evolution; and is, therefore, imperfect; since that which is perfect in the absolute sense, is unchangable. It can not change for the better, hence, to change, would be to deteriorate. Thus Jesus could say, "Why callest thou me good? there is none good but One, that is, God.,' The process of evolution must go on until all things in heaven and earth, are absolutely perfect, each in its own sphere; as clear-

ly taught in Ephe. 1 : 9, 10. That is, until every thing in the universe subserves the best interest of the one united whole. That a desire for unity already exists, is proven by the fact that every atom in the universe, far or near, attracts, and is attracted by every other atom of matter; and that the annihilation—if that could be,—of a single world, would disarrange the equilibrium of the universe. And revelation, which has declared the end, from the beginning, affirms a vast work yet to be accomplished until not only this earth, but the universe is transformed into a Paradise, or garden of God. and peopled with children of God.

The desire to multiply self, like producing like, is universal. It is a law all prevailing from God and Christ, down to the smallest atom of matter. To illustrate ; under certain conditions water can be reduced many degrees below the freezing point and still retain its liquid form. But the least agitation will cause the union of two or more atoms taking the crystal form. Such union once begun, the desire to multiply itself, increases its size by other atoms taking on the exact form of the mother crystal, is so intense that no known force can withstand it. The strongest iron vessel can no more hold it in check, than could a string of tow resist the force of a mountain avalanche.

Multiplying self, or bringing forth children of God, first on the natural plane, and afterward on the spiritual plane, by a second birth ; is the one theme of Inspiration from, "Let us make man in our image, and after our likeness ;" to "He that overcometh, shall inherit all things, and I will be

his God, and he shall be my Son," (Rev. 21 : 7.) Adam was the son of God ; Jesus was the son of God ; and when born again, "(the firstborn begotten of the dead,) he became the first and ONLY BEGOTTEN Son." Jesus "endured the cross, despising the shame, for the joy set before him in bringing many sons to glory."

The fruit of the union of the universal Father and Mother, when "all things which are in heaven, and which are on earth, are gathered together in one, even in him ;" will be a chaotic universe, transformed into a Paradise, peopled with a family in whom God is all in all.

THE ELIMINATION OF EVIL.

Physical evil is born of unsatisfied chemical affinities ; moral evil, of unsatisfied mental affinities. In such unions, a little friction will produce explosions, a divorce of each molecule from its unsatisfied union. Explosions in the sun, cyclones, earthquakes, and other physical unrest comes of like causes. Thus all physical evil of that nature is the result of unsatisfied unions, or promiscuous mingling of disunited atoms. And what is true of molecules of matter, is true of organized bodies, or individual minds. "Come unto me, ye that are weary, and I will give you rest." All things, the universe, is coming, and in the dispensation of the fulness of times will be gathered together in one, even in Him.

A universe void and without form ; chaos reduced to order ; the family in heaven and the family on earth made one in Christ, and Christ in God ; is an outline of what the Bible has to say concerning evolution, or the development of a God family

and family estate. A revelation marking the beginning of the process, and its end. While science unaided by Inspiration, gropes in darkness.

CREATION YET IN ITS INFANCY.

Although the beginning of creation may have been myriads of cyclés in the past; a period which the procession of the equinox, or circle of the heavens, requiring 25,000 plus years for one revolution, may be in comparison, as a tick of a watch, still creation is young. The firstborn Son and heir is yet incomplete; less than nineteen hundred years ago, God said of him, "Thou art my Son, this day have I begotten thee." As Christ is the "only begotten of the Father," and says, "all that the Father hath is mine," we know no world, or race of sons existed in all God's broad domain, as heirs; prior to the Adam, and the Christ. Hence no other world than this, is peopled with even embryo children of God. Hence, as man is not yet developed to the immortal God condition, nor will be until the millennial age is ended; and when ended, that as joint heirs with Christ, we shall inherit all that the Father hath; we know that the overcomers out from the human race will be the exact and complete number of Sons and heirs of God. It follows, therefore, that this earth is the nursery for the children of God. And that all other worlds, all angels, principalities and powers, are to be the inheritance of the ISRAEL (PRINCES,) of God. Nor do we stagger at the promises, but believe and take them at their full face value.

The oneness of God and Christ, is as yet the

only perfect expression of love and unity; hence, he is the truth, as far as it has been manifested; but THE truth that comprehends all truth, is the fact, not only of God in Christ, reconciling the world to himself; but God in ALL things, in his divine attribute of love manifested in Christ; and which will ultimately reconcile all things which are in heaven, and which are on earth, in One, even in him. On this hangs the law and prophets; it is the central truth of the universe, the heart of God:—"Love that NEVER faileth."

WHY CHRIST DIED.

"Behold the Lamb of God, that taketh away the sin of the world," (John 1:29.")

Death came by sin. It is passed upon all men, because of the disobedience of one. So by one man's obedience justification unto life, is passed upon all men; because all that die in Adam, are to be made alive in Christ.

This subject concerning the death and resurrection of Christ is at the foundation of all gospel truth. Go slow, watch every statement, and see if you do not find the foundational truth of the plan of redemption.

Notwithstanding he takes away the SIN of the world, not the sins: every deed, good and bad, is to receive a just recompense of reward. As death came by one man's offense, and that which caused their death is taken away so that they live again; that offense, or the effects of it is removed. In other words, if there is to be a "restitution of all

things," and what was lost in the fall, by the SIN that brought death, is restored to the world; that which the Lamb of God was to do, would be accomplished, would it not?

The resurrection of Christ is that which brings in resurrected life; "Because he lives, we shall live also." If Christ be not risen, then they that are fallen asleep in him are perished. Death to all men came by Adam; life to all that die in Adam being restored through the death and resurrection of Christ; he takes away the sin of the world; since restitution removes the Adamic penalty. We are not PUNISHED for Adam's sin. This may be a new idea to the reader; nevertheless it can be proven to be true. We are not punished for Adam's disobedience; nor are we rewarded for Christ's obedience. The former would be unjust; and reward is the wrong term to use for the benefit we receive from Christ's obedience.

Every seed brings forth after its kind. There is no injustice, or punishment in this unalterable law. A dog is not punished because it is not a man. The stream cannot rise higher than the fountain. Unclean cannot bring forth clean; man in the bondage of corruption must bring forth corruptible seed. We are not even unfortunate in being thus born. [God chose that we should know good and evil, and be made perfect through suffering, because it is best so: first the natural, and afterward the spiritual. Having been born on this plane, it is God's plan for us to be born ~~again~~. After learning the deadly nature of sin, we are far better prepared to overcome evil, than was Adam who knew nothing of its nature.] from above

The plan for bringing in restitution, having man born a second time, although very mysterious to Nicodemus, is easy to comprehend. As a first man was a necessity, for the first birth; so a second man Adam is required for our second birth. An angel would not do, since every seed must bring forth after its kind. Hence, a resurrected race must have a resurrected head; and if they are men, their head must be man; "For as by man came death; by man came also the resurrection." Jesus was, and is, that second man; and became the firstfruits, the firstborn from the dead.—Not a spirit, but a man; "a spirit hath not flesh and bones, as you see me have."—There are those who believe that Jesus deceived his disciples; that he was really a spirit, while pretending to be a resurrected man, and unblushingly ask, "if he was not deceiving them, how could he enter a room, the door being shut? THEY, for sooth, cannot explain it. With all power in heaven and on earth, it could not be done; Jesus deceived them."—Those who choose to follow such teaching, and such a teacher, are making a great mistake.—I refer to "Zion's Watchtower, and Herald of Christ's PRESENCE."—Claiming that the second advent occurred in 1878.

As Adam received life directly from God, and lost it by disobedience; Jesus, born of a sinful race, must have that forfeited life restored from the one Father, or he would not have differed from other men. But he was the PROMISED seed of the woman; and like Isaac, the typical seed of promise, was born of restored life; the life of the world, lost in Adam, was restored in Christ. And as the

seed of promise, the life in that seed must germinate, and reproduce that which was lost, i. e. life for the world; unless blasted again, as in the first man. But that lost to the world by disobedience of one man, is restored to the world, by the obedience of the other. Hence, "as in Adam all die, even so in Christ, shall all be made alive."

As it is appointed unto men once to die, Christ was once offered, to bear the sins of many; tasting death for every man. Although Jesus, born of a dead race, had restored life directly from his Father, it was not resurrection life. He must die and revive, become the firstborn from the dead, in order to become the head of a resurrected race, since only a resurrected seed, could bring forth resurrected life; every seed brings forth after its kind. It follows, therefore, that in order to restore, or bring in resurrection life as the seed of promise, he must die, and be resurrected. And "he endured the cross, despising the shame, for the joy set before him in bringing many sons to glory."

He died not instead of man, but because man dies, and in order to live again, must be resurrected. "As it is appointed unto men, once to die, so Christ was once offered." If he were a substitute, man should not die. Suppose a colony of lepers is visited by a physician who goes in their midst knowing that he will take their disease and die with leprosy. But, suppose that he had the power to resurrect himself and the entire colony, (set free from their leprosy, "sown in corruption, raised in incorruption,)" by thus sacrificing himself. Would it not be true, that he bore their disease in his own body? and if it was sin,

a broken physical law, that brought it on them, that sin was laid on him, and by his stripes, they were healed. Where do you find SUBSTITUTION, vicarious PUNISHMENT in this? the innocent substituted for, and punished INSTEAD of the guilty? NO! Jesus suffered just as we, or the vilest sinner suffers; he was tempted in all points, as humanity, is tempted; no more, no less. Who would not sweat, perhaps not in fact, but ~~as it were~~, great drops of blood, knowing the fearful death, the agony of being pierced and suspended by the iron spikes? The spirit was willing, but the flesh was weak. But thieves and martyrs have suffered in like manner. "Though a Son, yet learned he obedience by the things that he suffered. And it was the just for the unjust.

The atonement was not made by the sufferings of the sin offering. It was made with the blood, (the LIFE,) of the sin offering. Every christian knows that Jesus was the sin offering; "Sacrifices and offerings thou wouldest not; but a body hast thou prepared me." They also know that the life with which Christ entered the holiest as High Priest of the sanctuary and true tabernacle, when he ascended on high to appear in the presence of God for us, was life that had been quenched in death, and was, therefore, resurrected life; and hence, that it is his resurrected life by which the atonement is made.

There is no mystery concerning the atonement, or how it is made. If there had been no falling away from God, no atonement would be necessary. Adam was a son of God; by the fall, he and all the race become "children of their father, the

devil; and his works they do." Resurrection after the penalty, "because thou hast done this, dying thou shalt surely die," if executed, brings man, by the grace of God, back to sonship; again "they are children of God, being children of the resurrection." And it is the resurrected life of the sin offering, as we have seen, by which the atonement is made. Christ was the seed of promise made directly after the fall; he was the Lamb slain from the foundation of the world. He was by obedience, to recover what the first man lost by disobedience. But how? By satisfying God's vengeance because of his broken law, says a blind and fallen church; God's anger being satisfied by pouring out that vengeance on his own Son, who had never sinned. Do you wonder that men like Prof. Goldwin Smith, the Canon of Manchester, and most of the leading minds of the present day are renouncing their faith in the writings of Moses, and the fall of man; and hence, the necessity of an atonement, with SUCH an explanation? Do you wonder that this terrible dogma, with no Scriptural foundation, though supposed to have, should compel men to renounce their belief in the atonement, to relieve conscience from the strain put upon it in struggling to reconcile Vicarious Punishment with their sense of justice? But how is the atonement consummated? "By one man's obedience," we answer. There is a sacrifice, but no vengeance about it; nor was any broken law SATISFIED by the death of Christ. MAN'S death satisfies the broken law; "the day thou eatest thereof, dying thou shalt surely die;" hence, "it is appointed unto men, once to die." That is the

penalty, and man pays it. It is only the father of lies, and his children, who deny that man dies. Eternal death was not threatened. God designed to raise man from the dead, before death came upon him. If that was not the plan, why was the seed of promise revealed then and there? And how is Christ, the Lamb slain from the foundation of the world?

The fall and penalty of death, is permitted for a wise purpose: with the promise of restoration. Hence, in accordance with that plan, God gave a law "ordained unto life;" "which if a man do, he should live by it." "What shall I do, to inherit eternal life? Keep the commandments, said Jesus, and thou shall have life."

God knew that no man could obey the law; that one accustomed to do evil, could no more do well, than could an Etheopian change his skin, or a leopard his spots; that the carnal mind is not subject to the law of God; neither indeed can be. Why then did God make such a law? He gave the law impossible for FALLEN man to obey, because such obedience is necessary before we are prepared to enjoy everlasting life. The law was a schoolmaster to show our dependence on Christ; or the exceeding sinfulness of sin. We might obey such a law as not to do a certain thing on pain of death; and would, now with our eyes opened. But that is not enough; we might obey one law and break another. Absolute obedience, prefaced by loving God with all our mind, and might, and soul, is a necessity before we are prepared for endless life. Love begets love. Grace came by Jesus Christ; we have not yet tasted that grace, only by hope.

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ," (1 Peter 1 : 13.) Not until we are saved from the weakness of sinful flesh, sown in weakness, raised in power; and experience the grace, ready to be revealed, does the love of God beget a corresponding love in us. Hence, not until then can we obey the law. And no one will ever get eternal life, except in one way; by obedience to the law ordained unto life.

Christ gives us eternal life! Yes! But not until we have met the conditions. "He that overcometh, to him will I give to eat of the tree of life." The Father raiseth up the dead and quickeneth them; He that raised Christ from the dead, shall also quicken your mortal bodies. This, however, is not everlasting (age-lasting) life; it leaves us just where Adam was after God had quickened his mortal body. A probationary trial was before him. And not having learned obedience by seeing the deadly evil of disobedience, he was overcome.

On being restored, and again found "under the apple tree," with a knowledge of good and evil, and having learned obedience by suffering, we are not found naked by the tempter, but clad with the whole armor of God. Eternal life being given only on condition of obedience to "the law ordained unto life;" beginning with, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might."

Now, though I serve the law of God with my mind, I find another law of my members, warring

paragraphs 2 and 243 paragraph 1; in "Washed in His Blood"

against the law of my mind. O, wretched man that I am, who shall deliver me from this body of death? I thank God, through our Lord Jesus Christ. This is just what God does for us, through Christ; delivers us from this condition of bondage to this body of corruption and death. That is all. If we ever get everlasting life,—what Adam never attained; but failed by disobedience; we shall win it by OUR OWN, not Christ's obedience.

We are saved by grace. Salvation pre-supposes that we are lost. "Christ came to save what was lost." Adam did not have everlasting life to lose; he had probationary, conditional life. Salvation stops, when man is placed back where he was before he was lost. "God is the saviour of all men; especially them that believe."

When we "come forth,"—all that are in the grave WILL come forth,—we do not have everlasting life; and until we do have it, we are still counted as dead. Christ gives eternal, (age lasting) life; "I will raise them up, and give them age lasting life." But only on conditions; he that heareth my voice, and followeth me; he that overcometh, etc. The Father raiseth up the dead; He quickeneth the mortal body. The dead, are judged, out of the books, etc. Thus, until we get age lasting life, we have no life in OURSELVES; i. e. independent life; that which can die no more.

Now let us find just what Christ's righteousness does for us; and what God's law, ordained unto life,—which if a man do he shall live by it,—does for us; and in this, we shall "find the way of life," and why Christ died; and come to a better understanding of both God and Christ.

Christ died and rose again, to save mankind; "saved by his LIFE," not by his death; "because he lives we shall live also." "If Christ be not risen, they that are fallen asleep in Christ are perished." I want you to see that our salvation depends on his resurrection, and NOT on his death. His death was a necessity in order that he might become a resurrected man; that is all; it paid no debt for US; it satisfied no law for US. The broken law demands man's death; hence, all die; and man's death pays all the broken law demands.

But that man may be saved, out from death, not from dying; requires a second Adam, and a second birth; after which, obedience, nothing else, will save us from dying again. One thing Christ's death accomplished; it ended that typical system under which his first birth occurred; thus breaking down that exclusive typical system which separated Jew and Gentile, and thus introduced the true tabernacle system that brings all mankind into legal relationship to God. And no Age-to-come teachers will succeed in reconstructing it, or abolish that which Christ's death accomplished. Further than breaking down this middle wall of partition, death has done nothing for us. DEATH, the last enemy, never benefited anybody, and never will. We are not of those that make a covenant with death; or him that has the power of death. Not even Christ's death opens the gate to endless joy; as all believers in SUBSTITUTION are compelled to believe.

The law was spiritual, and holy; and was ordained unto life." "But what the law could not do, because of the weaknes of the flesh; God sent

his Son," to do that which would enable the law to accomplish that for which it was ordained. i. e. To remove the WEAKNESS of the flesh.—"Sown in weakness, raised in power.—The apostle teaches this directly; "with my mind I serve the law of God," but I find a law of my members that renders it impossible to DO,—not to believe, but to DO—what I would. O wretched man that I am, who shall deliver me? From what? from that corruption and death, that prevents me from obeying the law of God. This is why Christ died; to bring about the resurrection; because, after man has experienced the death that came by Adam; he is in the resurrection; to be freed from the law of sin and death now reigning in his members. Then he can obey the spiritual law ordained unto life. And we know the resurrection life is brought in by Christ's obedience to that same law ordained unto life.

It is of grace, because it is of grace that God sent a second Adam. There was no LAW compelling him to come - and no unsatisfied vengeance, requiring such a sacrifice. And yet the law ordained unto life could not accomplish that for which it was ordained, unless man was delivered from the bondage of corruption. But such deliverance was foreordained from the foundation of the world. God's plan being "first the natural; and afterward the spiritual." And how wonderfully the law proves itself equal to the requirements. The lost life restored in the seed of promise, sacrificed to death, knowing that death could not hold it, because of his obedience. Hence, it is through death, that he destroys death.

× greek "pneumatikos" regenerate nature - not spirit

A resurrected second man Adam, in whom was the life of the world; and a law that every seed shall bring forth after its kind; MUST reproduce a resurrected world. So far, the law ordained unto life, is fulfilled only in Christ. But being the seed of promise, we are "saved by his life." Salvation only placing us back to man's condition before he was lost. But, knowing good and evil, and being delivered from the WEAKNESS of the flesh, we too CAN obey the law ordained unto life. And as man is to be on probation during the millennium, the world coming forth unto the resurrection of judgment, (trial,) we cannot escape the conclusion that his ETERNAL life will depend on his obedience to the law, which is spiritual, and is ordained unto life.—Not obedience to the carnal ordinances, but to that on which hangs all the law and the prophets.

Man was placed in Eden on trial; it was obedience and life; disobedience and death. Remember, Adam did not have everlasting life, but was on probation for it. A restitution of all things, (Matt. 18: 11; Acts 3: 21,) is just what the work of Christ is to accomplish. That is, restore what was lost; nothing else can be restored. What is lost in Adam, is recovered in Christ. The whole race lost probationary life; hence, the whole race will recover probationary life. The first man lost it, for himself and his seed, because he could impart to the race only such forfeited life as he himself had.—Every seed bringing forth after its kind. Christ, the promised seed of the woman, had from the one Father, such life as Adam had before he sinned; probationary life.—It was not until Jesus

had overcome, (after his temptation,) that the Father "gave him to have life in himself," (John 5: 26.)—Eternal life is given only to the overcomer. Hence, the restored life, to the race, is only probationary life. And only on the condition of overcoming for themselves, ("he that overcometh, even as I overcame,") will ever attain eternal, (AONIAN) life. Thus Christ died to restore to the world what the world lost by the fall; tasting death for every man.

How the loss is recovered, has already been explained. Christ, the seed of promise, by obedience to the law ordained to life, could not be holden of death. Hence, he could give up his life, and recover it again; "My Father loveth me because I lay down my life, that I might take it again," (John 10: 17.) Restitution of a dead race, required resurrected life. Hence, Christ must be a resurrected "seed;" "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," (John 12: 24,) in order to bring resurrected life to the race.

Thus Christ died to remove the disability that made it impossible for fallen man to love and obey God. Impossible because of the weakness of the flesh, resulting from Adam's disobedience. But all this, the death and resurrection of the race, that man might learn obedience by suffering, was arranged from the foundation of the world. And every one who secures ETERNAL life, life in themselves, will win that life as Christ won it; by obedience to "the law ordained unto life."

THE ORDER OF WINNING LIFE.

The church of the firstborn, who have come to

"delight in the law of God after the inward man," are prepared to obey that law, on being delivered from that which now renders it impossible; these "come forth unto the resurrection of life." They are born again, of resurrected life, "under the apple tree," (Song of Sol. 8: 5.) They are the bride the Lamb's wife. And having learned in this life, to delight in the law of God; and, like the Master, "having learned obedience by the things they have suffered," they are armed with the "whole armor of God;" and cannot again be deceived into disobedience. And, having overcome, Christ leads them to the tree of life. Thus raising them up to his own plane and throne.

This is the mother church; all others will come forth, in due time, unto the resurrection of judgment. They will be in Eden restored, but not in Paradise. The garden in which was both the tree of the knowledge of good and evil, and the tree of life, was planted to the eastward, in Eden; in the figure. These, or the successful ones among them, do not enter paradise, the fully redeemed condition; until the thousand years are ended. "The rest of the dead, (we are all called dead until we get everlasting life,) lived not until the thousand years were ended." They do not get life in themselves, until after they overcome; and they cannot overcome the deceiver of the nations, until he is again permitted to deceive the nations when loosed at the end of the thousand years: hence, their probation continues until then.

None who are outside of Paradise, or the holy city, in another figure; will be permitted to enter in, until they learn obedience; many of whom

will never enter in, but eventually be cast into the lake of fire, which is the second death. Only such as are found written in the Lamb's book of life, (Rev. 21: 27,) will eventually win eternal life. Like the church of the firstborn, who are restored to Paradise, (Rev. 2: 7,) the GARDEN in which are both the tree of knowledge and the tree of life; only after we have learned to "delight in the law of God;" so they that come forth unto the resurrection of judgment, will not have right to enter Paradise, until they also have learned to delight in the law of God. Hence, "the nations of them which are saved," (Rev. 21: 7,) walk in the light of it; but do not enter in, until they also are prepared to overcome. That is, it seems to be God's plan in restitution, not to have man overcome by the deceiver of the nations, a second time. Satan is bound during the thousand years, and can deceive the nations no more until the thousand years are ended. In the mean time, all who can learn to delight in the law of God, will be reserved for their final trial and victory, under the "apple tree." And such as fail to learn to LOVE God and his law, but are rebellious, will never enter into Paradise; but fall in the "wilderness,"—the unsubdued country.—In short, no one will be permitted to enter Paradise, where the final trial and victory is to be won, to be AGAIN expelled. Satan will win no victory in Paradise, a second time. All who enter there, to be again tempted to disobedience, will be able, like Christ himself, to ward off all his fiery darts. Every thing that can be overcome of evil, will be weeded out before Paradise is re-entered.

Some have supposed that the apostle, in the 7th of Rom. describes man while under conviction; and that in chapter 8, he finds himself delivered from "the body of this death," or from the law of his member. But it is not true that he is describing the man with the carnal mind, in chap. 7. On the contrary, he describes the man whose mind delights in the law of God; who is opposing and "hates" evil, and does it against his will; one in whom there is an "inward man," Christ, formed within, the hope of glory. Such an one is far from having a carnal mind, a mind at enmity with God. The carnal mind is not subject to the law of God. And yet the chapter closes up with, "So then with the mind I serve the law of God; but with the flesh the law of sin."

The apostle clearly teaches that the spirit of the law, that on which "hangs all the law and the prophets," is the delight of the inward, or new man; that as far as it is possible, while subject to the weakness of the flesh, the new man is obedient to that law mentally, and is only waiting for deliverance from this death condition, so that he can in reality obey that law which is ordained unto life. The law could not give life because of the weakness of the flesh; Christ delivers us from that weakness,—sown in weakness, raised in power;—and when so delivered we shall delight in obedience to that law. And Christ says, obedience to that law will entitle us to everlasting life. Christ did not come to destroy the law, and give, in some other way, that for which the law was ordained. He came to bring about the fulfilment of the law, so that it could do that for which it is

ordained; and finished the work his Father sent him to do. Thus Christ died to bring in the resurrection; to deliver man from that which prevented his obedience to the law ordained to life. There is but one way that leads to life; Christ traveled that road, and "learned obedience by the things that he suffered." And when brought forth,—"under the apple tree,"—delivered from the body of this death, we shall delight in the law of God, not merely in the inward man; but with our whole heart; spirit, soul and body.

DELIVERANCE AT HAND.

The signs are certainly encouraging; "distress of nations with perplexity," is becoming a reality: and he who reads the papers can not fail of seeing that the earth is filled with violence,—as in the days of Noah.—And another condition due just before the old Adam race goes down in anarchy; "no hire for man, nor hire for beast," is fast materalizing. And still another sign, rich men heaping up treasures for the last days, is surely being fulfilled. All men are in expectation, as at the coming of John; expecting something, they know not what; but a new era of some kind.

These and other outward signs of approaching change, indications that another step in God's revealed plan in the evolution of man is impending; are signs for the natural man, in which coming events cast their shadows before. But God's children have clearer vision, they are not in darkness, that that day should come upon them as a

thief. They are children of the light, etc. They have evidence that the natural man cannot discern, because, walking in the light, they can know their whereabouts.

The Spirit leads us to understand the truth, only when it is due; and the pathway is to shine more and more unto the perfect day. Hence, we have not only the outward signs visible to the world, but other evidences on the line of truth, invisible to them. Not only has the true gospel, "the faith once delivered to the saints," been restored, during this faith movement of going out to meet the Bridegroom; but the light is shining far beyond that of the gospel of the kingdom; even unto the perfect day. "All things which I have heard of my Father, I have made known to you," (John 15: 15.) It is made known by the Spirit, which is given to lead the church into all truth. Is it not evident, from what we are now getting, that the times are about ripe for us to be called "friends" of the Bridegroom?

John, the forerunner of Christ, was "the friend of the Bridegroom," (John 3: 29.) We pass from the servant condition to that of the friend of the Bridegroom, when we put on incorruption; that is, when we are brought forth "under the apple tree." It is then that, as the body of Christ, we are his forerunner. What Christ made known to his church during the forty days after his resurrection, when he opened their understanding and expounded the entire Scriptures to them, not one word of which was recorded, was to be forgotten. —They were still natural men, unconverted; the Spirit not being then given.—When given, the

Spirit was to show them things to come, and bring his words to their remembrance, (John 14; 26.)

Now the Spirit is given to lead the church into ALL truth, but only as it becomes due, All, evidently meaning, all that Christ had heard of his Father; all that he had made known to them.

Is it too much to believe that, "What God had purposed in himself, that in the dispensation of the fulness of times, to gather together in Christ, all things both which are in heaven, and which are on earth, even in him; was known to Christ? If Christ had heard of this purpose, from his Father, it was revealed to his church; things which "eye had not seen, nor ear heard, nor the heart of man conceived;" revealed unto us by His Spirit, "which searcheth ALL things; yea, the deep things of God," (1 Cor. 2: 10.)

From the foregoing it is evident that these deep things, are the "strong meat" for them of full age; the simple truths of the gospel, being mostly the milk of the word.

"I call you no more servants, for the servant knoweth not what his Lord doeth. But I have called you friends, for all things which I have heard of my Father, I have made known to you."

That this applies to the gospel church, is not to be questioned; and its fulfilment is not until the Spirit, which was to lead the church, during Christ's absence, into ALL truth, had accomplished its mission, is self-evident. Hence, the servant condition does not end until that work of the Spirit is accomplished. This servant condition certainly did not end at that time. Paul was the servant of Jesus Christ: and John, when the Reve-

lation of Jesus Christ was made known unto him, is still called "his servant," (Rev. 1: 1.) But when the Spirit's work is accomplished, and not until then, shall we be entitled to that familiar name of friend.

In the presentation through the HERALD, of the deep things of God, now being offered; I feel that we are on holy ground: that things too deep for human thought, too high for human knowledge, too sacred for uncircumcised lips to utter are being made known. And yet how can we come to "a knowledge of the only true God, and of Jesus Christ whom he hath sent," without treading on holy ground? how attain to a knowledge of all things that Christ had heard of his Father, without being permitted to look, not merely beyond the first vail, to the "heavenly country, and the city that hath foundations;" which Abraham saw, and of which prophets have sung, and many an ear heard the glad strain; but beyond even the "second vail," into that which eye hath not seen, nor ear heard, nor heart of man conceived; into the immortal God condition, the inheritance of the ISRAEL of God.

Seeing what we see, and knowing what we know, how can we doubt that the time is about ripe for the step which will exalt us to the condition of friends of the Bridegroom?

☞The "SUMMARY" on pp, 224, is not continued because the subject is fully discussed in this paper.

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It is dfficult to fully grasp the idea that we, as children of God, are, when fully developed, to be what our Father is, Gods; members of the God family; and yet it is Scriptural.

Only those who clearly comprehend restitution, the first dominion, lost by Adam, restored by Christ; i. e. the good news, or gospel of the kingdom; can "know the things which God hath prepared for them that love him." Things which eye hath not seen, nor ear heard, nor the heart of man conceived; and yet they are revealed unto us, (see 1 Cor. 2: 10–12.)

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It is dfficult to fully grasp the idea that we, as children of God, are, when fully developed, to be what our Father is, Gods; members of the God family; and yet it is Scriptural.

Only those who clearly comprehend restitution, the first dominion, lost by Adam, restored by Christ; i. e. the good news, or gospel of the kingdom; can "know the things which God hath prepared for them that love him." Things which eye hath not seen, nor ear heard, nor the heart of man conceived; and yet they are revealed unto us, (see 1 Cor. 2: 10–12.)

Moses at the bush, and also Joshua in meeting the Captain of the Lord's host, received the command, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy, (Josh. 5: 15.) The subject we are investigating is within the holy of holies of the true tabernacle which the Lord pitched and not man; beyond the second vail into heaven itself. And being shod with the preperation of the gospel, we must loose our shoe from off our foot, before taking a step beyond the restitution, or gospel age. That of which we are now speaking, being far beyond all mere gospel truth.

What God has prepared for them that love him, is the final inheritance of the ISRAEL, or PRINCES of God; the Sons and heirs of God. These heirs being themselves just what the Father is, and just what our elder Brother, "the firstborn among many brethren" is called;—"Mighty God, everlasting Father," (Isa. 9: 6. R. V.) Not "The" mighty God, "the" everlasting Father, as the A. V. has it. "Unto the Son he saith, Thy throne O God, is for ever and ever," (Heb. 1: 8.) That Christ, who is now "the one mediator, the MAN Christ Jesus," and who retains his humanity until God shall finish his work of judging the world "by that man whom he hath ordained," will eventually,—when the human family are redeemed,—put off his humanity, and become a "mighty God," a "quickening, or life-giving Spirit; is not to be questioned. And what is said of Christ, is said of all Israel; "I have said, Ye are Gods, all of you children of the Most High; but ye shall die like men," (see Ps. 82: 6; John 10: 34.)

You will notice why they are called Gods; they

are children of the Most High. Every seed, even the God-seed, brings forth after its kind. If the firstbegotten Son is to become a God, and a Father; so is every Son of God. "We shall be like him." If he is an heir of God, we are joint heirs. If "all the Father hath," is his; He that has freely given us Christ, will He not with him, freely give us all things? If Christ is ever to inherit that of which he is how an heir; so are we; "He that overcometh, shall inherit all things. And I will be his God, and he shall be my Son." And a Son of God will be both a mighty God, and a Father. This is the final condition of each and all the Sons and heirs of God. And their number will be the number of the stars of heaven.

"And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness," (Gen. 15: 5.)—The Lord had counted them and knew what he was saying; "He telleth the number of the stars, and calleth them all by name. (Ps. 147: 4.) Some may suppose this means that the promised seed would be very numerous, having no definite bounds. We cannot accept this, for several reasons: First, the Sons are not only heirs, but are actually to inherit the stars. "All things that were made, were made by Christ, and for him; and without him was nothing made that was made; and he is heir of all things," seems quite definite: "and he made the stars also," (Gen. 1: 16.) To be an heir of, might mean to benefit from their light; but when an heir inher-

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its, he comes into possession. We are now heirs of God; but the final promise, (Rev. 21 : 7,) to the overcomer, is that he shall inherit all things. Another reason for believing that God meant just what he said to Abraham is, he set the bounds of the sons of Adam, according to the number of the children of Israel, (Deut. 32 : 8.)—Not typical Israel, since the number of people composing the human race far out number typical Israel; while the real seed was Christ; and as all that die in Adam are to be made alive in Christ, the bounds of the former, which they cannot pass, is determined by the number of the seed of the "free woman," or resurrection covenant.—These two women, Sarah and Hagar, being the two covenants.—

Abraham believed the Lord; Do you? He is called the friend of God. Jesus said to us, his church, "I call you no more servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for ALL THINGS THAT I HAVE HEARD OF MY FATHER, I HAVE MADE KNOWN TO YOU," (John 15 : 15.)—See pps. 254, 255. This knowledge is only for the church when it attains to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; it is, therefore, not for babes; but only for them of full age. In other words, the gospel of the kingdom must be understood and believed, before we can understand the "deep things of God." But the "little flock" must and will come to know what God hath prepared for them that love him. things which eye hath not seen, nor ear heard, and therefore, things beyond the millennial age.

God hath "revealed them unto us, by his Spirit, which searcheth all things, yea, the deep things of God." If you think them too deep for OUR investigation, are they too deep for God to communicate to Christ? "All things which I have heard from my Father, I have made known to you."

Can we entertain the thought that any thing which God hath purposed to do in all this broad universe, made BY Christ, and FOR Christ, is hid from him who was with the Father from the beginning of the creation? If it is not hid from him, then God has no secret hid from us the joint heirs with Christ, of all things. This much is revealed, "wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth; even in him," (Ephe. 1 : 8–10.)

All this, all that God purposes to do with Christ, "is made known unto us;" and what he hath prepared for them that love him: that which no prophetic eye has seen; no prophetic lips have spoken to human or angelic ears, no heart conceived; God hath revealed unto us, by his Spirit that searcheth ALL things. Revealed, not in words, which man's wisdom teacheth, else ears would have heard; but by comparing spiritual things with spiritual, (1 Cor. 2 : 13.) Thus you can see that it is not forbidden ground, but that which as joint heirs with Christ, we are not only to investigate, but understand, before we can be recog-

nized as the friends of the coming Bridegroom.

To the infant church, the Spirit by the mouth of the apostle, says, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ," (1 Cor. 3: 1.) But as the one body approaches the end of the age, prior to the return of Christ; we attain to "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," (Eph. 4: 13.) This is attained while, and by means of helps that are set in the church; and therefore during and before the actual termination of the age. Strong meat being for them of full age. Thus you can see that what we are now investigating is meat in due seasom, IF we are at or among the closing events of the age, but not otherwise.

The Spirit is to lead the church 'into all truth.' Its work to the body of Christ, is during the absence of Christ; since, when present with them, he is their teacher: "If I go not away, the Comforter will not come." Then all truth, all Christ had heard from his Father, is now due; if his return is an impending event.

What God has purposed to do, in bringing all things both which are in heaven, and which are on earth, into Christ, is "made known unto us." What God hath prepared for them that love him, is "revealed unto us." All things that the Father had made known to Christ, is "made known to us."

Before launching into the infinite beyond, which God hath revealed; I want the foundation which underlies the superstructure to be immovable.

In the mouth of two or three witnesses, every word shall be established. We have here three witnesses to prove our right to know all that is in store for the Sons and heirs of God on the eternal shore beyond the second vail. Let those who are of full age, and are able to "compare spiritual things with spiritual," Loose their shoe from off their foot, and reverently enter—in vision—the holy of holies, the habitation of "The King eternal, immortal, invisible; the only wise God."

We have already learned that the pre-existing Christ, the universal producer, mother, was the "beginning of the creation of God;" that as the woman was taken out of the man, so Christ came forth from God; that he was the angel of his presence, the angel of the bush, the angel who bore the NAME of God, (Exo. 23: 21:) and the "Spiritual Rock that followed them." Christ was also, "the great Prince" of Daniel's people; the Messiah the prince, that came at the end of threescore and two weeks, (Dan. 9.) And that great prince was Michael, THE archangel.

Angels, although servants,—not sons, (Heb, 1: 5,—were the highest order of created intelligences, until the resurrection of Christ, when he became the "firstbegotten Son of God." Prior to his being made flesh, he was "Michael, the archangel," "the angel of God's presence."

At the resurrection of Christ, God "highly exalted him, and gave him a name that is above every name; (Phil. 2: 9.) "When he raised him from the dead, and set him at his own right hand, far above all principality and power, and every name that is named, not only in this world, but

in the world to come," (Ephe. 1: 21;) He said, Thou art my Son, this day have I begotten thee. But we offer a third witness as to when and how Christ got a better name than that of angel; that of Son and heir. It was, "when he had by himself purged our sins, he sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father." (Heb.1: 3.) Angels are ministering spirits, sent forth to minister to them that shall be heirs of salvation. No angel, not even the pre-existing Christ could become a child of God; they must lay aside that nature and be made flesh. Christ the archangel, emptied himself and was made flesh; taking the form of a bondservant; a little lower than the angels. a human being, an Adam man, for the suffering of death; and by obedience, brought in resurrected life; thus becoming a child of God, being a child of the resurrection. Thus the universal mother. became the Author of resurrected life, of which he himself was born,—"firstborn from the dead," —thus being his own mother, on the second plane of sonship, or of human life; i. e. the agent by which he became the first, and thus far, the ONLY begotten Son of God; the "firstborn among many brethren." This being the plan by which the angel of God's presence, becomes a Son and heir; and ultimately a mighty God and Father; namely, through motherhood and suffering.—It will be remembered that Christ, like Adam, although a

Bridegroom and husband, is not called a Father, even in the restitution age he is only the head of the mother system: call no MAN father. And yet "the second man was made a quickening spirit;" that is, a life giving spirit.—Was made, refers to the ultimate, after the second MAN condition. To Abraham God said, I HAVE made thee a father of many nations, while as yet he had no seed.

Thus we see how Christ, the angel of God's presence, becomes himself a Son and heir, and by the same process brings an entire family of Sons to God. And these Sons, Christ and the joint heirs, in number as the stars of heaven, are to inherit the universe; every thing that was made; all that the Father hath. We do not go one step in this, beyond the oath and promise of God; it is our privilege, and seal of readiness for Sonship, to know what God hath prepared for them that love him. And this knowledge embraces all that God has purposed in himself to do, in bringing all things into Christ; all that Christ had heard of his Father. Let those go back who think we are going too far; they are unprepared to stand on holy ground. If here, at the very threshold, they stagger at the promises of God, and weary with unsandled feet, in running with the footman, what will they do in the swellings of Jordan?

As God the Father had his angel, who through motherhood should develop, subdue and have dominion of this world, while developing a family of Sons and heirs of God; so every child of God has his angel; and when of age, will INHERIT at least, one world, if not one solar system.—The stars being suns, or centers of systems, and made

for imparting light and heat; while the heirs are in number as the stars of heaven.

God had his angel; Christ has his angel. (Rev. 1: 1.) "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father," (Matt. 18: 10.) Peter had his angel; "Then said they, It is his angel," (Acts 12: 15.)

To be in Christ, is not only to become a new creature, but it is to become a child of God. Angels are not sons; Christ as the angel of God's presence was not a son. He became a Son; and it is God's purpose to gather all humanity into Christ; hence, into the condition of Sons. And all things which are in heaven, are also to be gathered into him; making the family of servants in heaven, and the family of sons on earth, into one, even in him. Angels, therefore, are eventually to become Sons in the one God family; even as Michael the arch, or highest angel became a Son. But how? Each Son of this human family is now an embryo God; and every one who overcomes, on developing to his Fathers' conditions, will be "A mighty God, an everlasting Father;" each one, like the universal Father, having an angel of his presence like the universal Mother. Each Son of God, with his angel, having a world, or a system of worlds at his disposal. Now compare spiritual things with spiritual, and learn what God hath prepared for them that love him.

In the allegory, (Gal. 4:) Abraham, the father of the typical seed, is a figure of God, the true Father of the true seed. And Abraham was made a father of many nations, LIKE unto him whom

he believed, (Rom. 4: 17, margin.) Hence, the seed of Abraham really means the God-seed. In the first promise, it was to be as the number of the stars of heaven. Then in a subsequent promise, not only as the stars, but as the sand of the sea, ending with the phrase, without number. God has numbered the stars, and called them all by name. He that holdeth the sea in the hollow of his hand, and has numbered the very hairs of our head, surely has the number of the sands on the sea shore. That which to HIM is without number, is that which will never throughout eternity, cease to multiply. That quantity is indeed, without number. Bear in mind, we are launching into the infinite where there are no figures, and we can well afford to take God at his word.

Now when the family of God on this earth are mature, and this mortal puts on immortality, at the end of the thousand years; each Son has become a mighty God; and with his angel takes possession of his inheritance; and is, like Christ, to be an everlasting Father. Hence, the angel of each Son, brought into the Christ family by marriage, as it were, in order to become a Son, must follow God's plan and become such through motherhood and suffering.

Thus far, there is no speculation nor inference. "All things that were made, were made by Christ and for him; and he is heir of all things;" and we are joint heirs with him.—"He made the stars also;"—and the overcomer is to inherit all things; hence, we shall INHERIT the stars of heaven. And as the heirs are equal in number to the stars, each Son and heir having his angel—as did the univer-

sal Father in the beginning;—and each Son to become "an everlasting Father;" where is the inference in this that the God-seed is to multiply as the sands of the sea? It is not inference; but God "hath revealed it unto us by his Spirit, that searcheth all things; yea, the deep things of God. Not in words which man's wisdom teacheth; but by comparing spiritual things with spiritual."

There are many thousands of millions of the Adam race; but God hath set their bounds, "according to the number of the children of Israel." But they are not all ISRAEL that are of Israel. A portion of the human race, fail to mature; and die the second time. For which death there is no sacrifice provided.

The angels, now servants, are eventually to be gathered into the Christ family of Sons; since, to be in Christ, is to be a new creature, a Son. We are to know these things which God has purposed to do, by comparing spiritual things with spiritual. Did not Christ, the angel of God's presence, become a Son? by enduring the pangs of motherhood? Did he not empty himself of the glory he had with the Father before the world was; being rich, he became poor, was made flesh for the suffering of death; endured the cross, despising the shame, for the joy set before him in bringing many sons to glory. When made flesh and born of woman, he was no longer an angel, but a son on the natural or lowest plane; a "son of God," even as was Adam? And "though a son, yet learned he obedience by the things that he suffered."—In order to develop into a God, he must know good and evil by experiencing them in his

own person, (Gen. 3: 22.)—Having passed the first, or suffering stage of development, he MUST die, (receive the wages of the condition he took upon him, or abide alone;) but if he die, he would bring forth much fruit: that is, be the producer, the mother, of a resurrected race; the very purpose for which he came into the world; namely, to be himself transformed into a begotten Son and heir—begotten from the dead,—through the same process by which he would bring many Sons to glory.

On the eighth day of the Lord, when the seventh thousand of our years are ended, we enter the heavenly Canaan, where God is ALL in ALL. It is then "the second vail" is passed; the resurrected body put off, by a second circumcision; as when typical Israel entered their Canaan, (Josh. 5: 2.) The human nature, at that time being eliminated; the second man is made a quickening Spirit, what the Father is. God has but one begotten Son, the race; "Israel is my son, even my firstborn," (Exo. 4: 22.)

When Christ and his "many brethren," enter that immortal God condition; just this one family on earth have been gathered together IN Christ. But all the angels in heaven, excepting Christ himself, who, as the beginning of all things, was God's angel; are yet to be gathered into the God family. The Sons being already in Christ, so "their angels," when united to them; made one with them, even as God and Christ, or the man and the woman are one; they will have taken the first step toward sonship.

These Sons, having become "quickening Spir-

its," what the Father himself is; and are each one like Christ, to be an everlasting Father; and having their angel and inheritance, the worlds to be subdued, will necessarily be peopled with children of God; children's children, a second generation. And if the archangel is exalted, through mothhood and suffering, to a mighty God; no other or BETTER way is made known by which angels can attain to, or be brought into the family of God in Christ. That God's Christ was so exalted we know; for when God raised him from the dead, he gave him a name "far above every name that is named not only in this world, but also in that which is to come," (Ephe. 1 : 21.) He then at his resurrection, became the firstbegotten Son of God; a birthright that gives him the preeminence, as long as eternity endures. Even as God the Father eternally remains far above all Gods.

Each of the Sons, in number as the stars of heaven, becoming a Father, can multiply children of God until the worlds on high, all counted and named, are peopled with multitudes as the sands of the sea shore in number.

Then what? When this universe, all things which are in heaven, and which are on earth, are brought into the Christ family, until the now desolate worlds are called Beulah; and this universe becomes as the garden of God: what then? Does the work stop here, on the threshold of eternity? Will these myriads of myriads of 'mighty Gods,' after that, remain eternally idle? will the God nature, the desire to multiply its own image, disappear with the second generation? Our God is a "covenant keeping God, with them that love him

and keep his commandments, to a thousand generations."[x] And it is what he hath prepared for them that love him, having learned obedience by suffering, of which we speak. There are no thousand generations for the human race. From Abraham to Christ, was 42 generations; measuring a little less than 2000 years. By that rule, 126 generations would more than span the 6000 years.

The Sons being equal in number to the stars, THEIR children would people the universe; and when developed to the God condition, where is the inheritance for THEIR children, or the third generation? Is Almighty power exhausted in creating this present universe? Is there no room for countless numbers equal in size to this one, in ENDLESS space? "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth." Can not each "mighty God and Father" speak, as did the universal Father? "who spake, and it was done: commanded and it stood fast."

When universes are multiplied into myriads of myriads, in numbers as the individual stars composing this one; they will only answer for the inheritance of the second generation of the God seed. Stretching out in all directions from the central one into the infinite; neither space, or eternity, or power is exhausted. Thus, unless the God nature changes, the multiplying of myriads of myriads of myriads of universes, and of Sons of God, will go on not merely to a thousand generations, but to endless generations "without number."

This is not speculation. Stagger if you will at the promises of God. The Sons are to INHERIT

[x] Deut. 7:9; 1 Chr. 16:15; Ps. 105:8

the stars, the worlds on high. Like the Father in the beginning, each Son has his angel. Angels are servants, and not Sons. Brought into Christ, transforms a servant into a Son. All things are to be gathered into him, and we in him, Christ, "who filleth all in all." We know the things that are not seen, by the things that are seen. God's angel became a Son, through motherhood and suffering. As God is a quickening Spirit, a Father; so the second man is to be a quickening Spirit, an everlasting Father. God counts the human race as one Son, or one generation. And he keeps his covenant with them that love him, to at least a thousand generations. see preceding page

It is not speculation, because the things, which eye hath not seen, nor ear heard; things which God hath prepared for them that love him; all things, yea, the deep things of God, are revealed. All that God has purposed in himself to do with Christ and the universe, through Christ. And speculation or not; [neither you nor I will ever rise above the servant condition until we come to the unity of the faith, and to the knowledge of the Son of God; and to at least a general understanding in outline, of "ALL things that Christ had heard of his Father."] Knowing that God's purpose in giving us Christ, was to multiply his own image, children of God; that Christ endured his sufferings "For the joy set before him in bringing many sons to glory; and that a Son of God is to be an "everlasting Father;" it is selfevident, that children of God will continue to be multiplied WITHOUT END; unless the God nature changes, so that what now satisfies will satisfy no longer.

THROUGH THE SECOND VAIL.

"Having therefore, brethren, boldness (mar. liberty,) to enter into the holiest, by the blood of Jesus; by a new and living way which he hath new-made for us, through the vail, that is to say, his flesh," (Heb. 10: 19, 20.)

Christ, as our High Priest, has entered into the holies, beyond the second vail, into heaven itself, to appear in the presence of God for us. Beyond the second vail, is beyond the second man condition. And yet he is "The one mediator, the MAN Christ Jesus." To go in and come out, as Priest of the Most High, is an entirely exceptional case. When he and we go into the holiest, after the restitution age is ended, after Christ gives up the kingdom; when this mortal puts on immortality; we go in as Gods, and not under the High Priest robe of office. Some eroneously suppose that because for humanity to pass beyond the second vail or second earth-life, in the regular order of development, is to pass into immortality, therefore, as High Priest, Christ could not appear in the presence of God, only by putting on immortality. because the holiest is beyond flesh and blood life.

But every thing beyond the second vail is not immortal, by any means; angels are in the presence of God; "I am Gabriel, that stand in the presence of God," said the one that appeared to Mary. If while appearing in the presence of God, our High Priest has put off the flesh, and is as he was before being made flesh, that would not prove that he is yet immortal. Passing beyond the sec-

ond vail, or second earth-life, does not make man immortal; but when this mortal puts on immortality, is the time when we do pass beyond the second vail, since flesh and blood cannot inherit the kingdom of God.

WHY CHRIST IS NOT YET IMMORTAL.

First, there is but One who is immortal, One whom no man hath seen, or can see, (1 Tim. 6: 16.) Angels therefore, are not immortal: Christ was an angel, the angel of God's presence; and could make a sacrifice and die. Now as he is to be immortal, the question is, WHEN does he put on immortality?

He has passed beyond the second vail, as High Priest; but as we have seen, that in no way implies immortality, since all the angels of God are beyond where flesh and blood can go. God is a Spirit, or as it should read, THE Spirit; but angels are spirits; hence, that teaches nothing. As only God has immortality, and no promise of puting on immortality is made to any but Sons who are to become Gods, it is fair to assume that only a God will ever have immortality. Certainly it is no where promised to any order of being below those to be elevated to the God condition.

When Christ, having overcome, and become the firstborn from the dead; the first and only begotten Son; that he was himself prepared for immortality no one can question. But that for which he made the sacrifice, the bringing many Sons to glory, was not yet accomplished. As our High Priest, he must ascend to the Father, accomplish the work which was to bring about the atonement, return and apply the blessing connected with its

fulfilment, to the people in their restitution back to sonship;—to what Adam was, a "son of God," before he became a child of the devil.—Thus his work on earth does not end until all enemies are subdued, so that God becomes ALL in all.—God is now "in all things," but not yet ALL in all.

The plan of development is not one individual at a time, but the entire body. We are members of the one body of Christ; and as in the natural, the entire body will be born at one and the same time, not by individual members. Part of Christ's body will be from the Jewish church, the first house of Israel; the names of the twelve apostles and the twelve tribes being associated in the city, the bride the Lamb's wife. But these patriarchs and prophets "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect," (Heb. 11: 39, 40.) They, like Daniel, were to rest; "go thou thy way, for thou shalt rest, and stand in thy lot at the end of the days." Nor has the patriarch David yet ascended into the heavens.—The holy place of the true tabernacle, being the first "heavenly place."

Thus no one member precedes another. As in the type of Israel in Egypt, God did not deliver Israel from Egypt to Canaan, one man at a time; He had but one son, "Say to Pharaoh, Israel is my son, even my firstborn." How different from this Scriptural teaching is that of those good meaning people who have made a covenant with death. They, understanding the type, sing, "I am bound for the land of Canaan," but suppose they are go-

ing through, one at a time, each member of the one body being born again, made perfect, by itself; and sing, "if you get there before I do, look out for me, I'm coming too." Having made a covenant with death, (Isa. 28: 18,) they fondly delude themselves into believing that "He that has the power of death," opens to them the heavenly gate. Because Christ has begun that which is eventually to destroy death, they seem to think it already accomplished; and though they continue to die, that death has been transformed into an angel of light, Christ taking its place. Notwithstanding the declaration that death, the last enemy, is not destroyed until the thousand years reign of Christ on earth is ended; that the dead in Christ remain dead until he comes; and that they that are Christ's are made alive, not at death, but at his coming.

The body of Christ, enters into life, at one and the same time, all changed in a moment, in the twinkling of an eye, at the last trump; and not all along the way as individual members, but are "made alive at his coming." So when Israel entered Canaan, the entire body passed over together. And that wilderness journey was all a system of types for our instruction, (see 1 Cor. 10: 11; margin;) and types point to, and are fulfilled in their antitype.

Christ sacrificed the glory he had with the Father, and was made flesh, and so became a Son and heir, and ultimately a mighty God; not merely that he himself should be exalted from the angelic servant, to the God condition; but that in the process he might develop a family of Sons.

And there is not a particle of Scripture to sustain the idea that any being but God Himself hath immortality, or that any being less than a God, will ever attain to immortality. Nor any to support the idea that Christ, the firstborn among many brethren on the second Adam plane, has or will put on immortality until the whole family of sons enter that condition at the end of the thousand years, and end of their earthly life.

Moses, and Aaron, in the deliverance of Israel, were types of Christ and the royal priesthood. They might have forsaken their charge and passed on, leaving the people to follow after them, for aught I know, but thy did not. Nor will the saints, or Christ, forsake their charge, but remain on earth during the millennial age. The resurrection age, or thousand years, are "the times of the restitution of all things;" during which times our great Deliverer, the antitype to Moses, is to deliver the groaning creation from spiritual Egypt, the bondage of corruption, to the heavenly Canaan OUR future inheritance. The times of restitution begin "when he sends Jesus, whom the heaven must receive until" then, (see Acts 3: 21.) And they end when all enemies are subdued, and he gives up the kingdom to God, even the Father.

Christ comes again in the condition of incorruption, in the flesh, (see 2 John 7, R. V.); the same condition in which WE shall be.—"We shall see him as he is, for we shall be like him." Our vile body will be fashioned like unto his glorious body. —Sown in dishonor, raised in glory; and such a resurrected body, is a "mortal body" quickened by the Spirit of Him who raised Christ from the

dead; i. e. that quickened Christ's mortal body.

To claim immortality for either the Adam man, or the resurrected man is entirely without Scriptural authority. In resurrection they are raised in incorruption, not in immortality. The words in the original, "For this corruption must put on APHTHARSIA, (incorruption,) and this mortal must put on ATHANASIA, (immortality,") no more have the same meaning than does corruption, and incorruption, The word IMMORTAL, occurs but once, (1 Tim. 1: 17,) "Now unto the King, eternal, IMMORTAL, invisible, the only wise God." Who only hath ATHANASIA, (immortality.) This latter word, ATHANASIA, occurring but three times; this in 1 Tim. 6: 16, affirming that it is only ONE who has it; and in 1 Cor. 15: 53, and 54; to be fulfilled when the Sons of God become like the Father. That so translated in Rom. 2: 7, and 2 Tim. 1: 10, is a mistranslation, but corrected in the Revised Version. The term in both texts being INCORRUPTION. Because the theology of the middle ages led king James' translators to think that incorruption and immortality are one and the same, does not make it so. As "death came by sin," Adam could not have died had he not sinned; until he sinned, therefore, he was in the condition of incorruption; but he was not immortal; the invisible God ONLY hath immortality. By traditional use the two words have come to have one meaning to the reader, but like the Jews, they have made void the Scriptures by their traditions, and know little or nothing of the true conditions of Christ's kingdom; of which the gospel is the good news.

In the resurrection, or restitution, mankind having paid the penalty of the transgression, dying thou shalt surely die; they are raised in incorruption, the condition from which Adam fell. It is not merely the dead in Christ who are thus raised, they are the sons; but the creature itself, shall be delivered from the bondage of corruption into the glorious liberty of the sons. Read Rom. 8: The groaning creation, subject to vanity, not willingly, but by the disobedience of one man, is to be delivered by the obedience of one; delivered from the bondage of corruptin, that which the sin of Adam brought upon them.—This word CREATURE, is the one used by Christ, "preach the gospel to every creature."—By the way, how can this command, not permission, but command, be executed unless there is to be a "restitution of all things," all that have died in Adam, made alive in Christ? And how is the birth of Jesus to become "glad tidings of great joy to all people?" Were there not people and nations living before his birth? are there not people who have lived and died since, who never heard of that event? You can make void these, and a host of other Scriptures to maintain old theological views, it is true; but in the end will it pay?

When He sends Jesus, and the times of the restitution begin, (Acts 3: 21,) the Lord himself descends from heaven, and the dead in Christ rise first; they are sown in corruption; they are raised in incorruption. And in due time, the creature itself will be delivered from the bondage of corruption into the same liberty as are the sons; the sons are the overcomers, on such the second death

has no power, they cannot die any more. The others, come forth unto the resurrection of judgement. Raised in incorruption,—not immortality,—they are on trial every one for himself; if they die a second time, it will be for their own sin, not for the sin of another, as they now die in Adam.

The resurrection age is the kingdom age, Christ reigning from sea to sea, under the whole heavens, etc.; it is the antitype to the wilderness journey of Israel. As they were delivered from bondage, so the Adam race, God's son, will be delivered from bondage. But death is not destroyed until the end of Christ's reign; "for he must reign till he hath put all enemies under his feet, and death is the last enemy to be destroyed." And when the thousand years are ended, Satan is loosed, and again deceives the nations, (the nations of them that are saved from the Adamic death,) and who have walked in the light of the city; and yet have failed to learn obedience to the law ordained unto life. These die the second, or eternal death.

Thus, at the end of the times of restitution, after all of the human family that can learn to love God with all their mind, and soul, and strength; and so fulfil the law ordained unto eternal life, have been fully developed; Satan is permitted to again deceive to their final destruction, those who CAN again be deceived into disobedience. These are destroyed by the the devouring fire; and when all not found written in the book of life, are cast into the lake of fire which is the second death; it is then that death itself, the last enemy, is destroyed. Now can any intelligent man claim that death is swallowed up of victory while as yet it is

unsubdued? Is its sting abolished while there are nations being deceived, and to be swallowed up of death? I need not ask the question, since only a negative answer can be given.

Now read the only text in which immortality is promised, the only text referring to it, except the one in which it is claimed that the One whom no man hath seen, is the ONLY One having immortality. And bear in mind that when Christ comes the dead are raised only to incorruption.

"For this corruption must put on incorruption,—as we are sown in corruption; and raised in incorruption, this is at the beginning of the thousand years. And when raised, it is our "mortal body" that is quickened, (Rom. 8:11;) and the body we get, when this earthly house is dissolved, is AIONIOS, age-lasting, in the heavens. (See the Greek, or Young's Concordance.) The holy place is the first heavenly place.—and this mortal, (the mortal body that is quickened, and is "age-lasting,") must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory. O death, where is thy sting?" The sting of death is sin. No more sin, no more death. All this is fulfilled only when the thousand years are ended, and when this mortal shall have put on immortality.

There is not a particle of evidence that Christ, or any other created being is now immortal, or will ever put on immortality until the thousand years are ended, and we enter the Father's condition. "Flesh and blood cannot inherit the kingdom of

God; neither doth corruption inherit incorruption." Man in tbe bondage of corruption is the son of the bondwoman, (the covenant that is unto death,) and shall not be heir with the son of the free woman. The old Adam is to be cast out of the Abrahamic inheritance; (the world,) being exclusively for the resurrected man. Thus corruption will not inherit incorruption. The court, the holy place, and the most holy, are separated by "a first and a second vail." The first is passed when this corruption puts on incorruption; the second, when this mortal puts on immortality. As one cannot be in the court and the holy place at the same time, neither can they be at the same time, in the most holy and the holy place. Immortality is not PUT OFF; if it were, God could cease to be God. The lower nature puts on the higher; the spirit of man goeth upward, not downward; it is the beast that goeth downward.

If Christ is immortal, he is a God, not a man. A God does not become a man; but man becomes a God. Angels can humiliate themselves to be exalted, but not a God. If Christ were a God he would not judge the world; a God is a Son of the Most High, (Ps 82:6; "The Father judgeth no man, but hath committed all judgmeut unto the Son, because he is the Son of MAN," (John 5; 22, and 27.) Hence, He will "judge the world by that man whom he hath ordained."

Man is mortal, God only hath immortality.

[As Christ was an angel, and man is not immortal, there is no Scriptural proof, that Christ has become so; while there is proof that he will put it on until his work on earth is ended.]

Some may think that to claim that Christ is not yet immortal, is dishonoring to him; but it is the truth we are after. To claim for him that which is not true, does not honor him. And those who think that "the man Christ Jesus," has already entered the immortal condition, have not as yet attained to "the unity of the faith; and to the knowledge of the Son of God."—This embraces nearly all christendom, we are aware; and also some who think they belong to this movement, but who are evidently deceiving themselves.

If Christ was raised immortal, then of course, we shall be. But if his mortal body was quickened, "He that raised Christ from the dead, will also quicken our mortal bodies." And this mortal will not put on immortality, until the saying that is written, Death is swallowed up of victory," is fulfilled. And there is no Scripture, showing that immortality is imparted to a part of ISRAEL, God's Son, until imparted to the entire body.

In the type, the high priest is made an exception; no man could enter into the presence of God and live. Even Aaron could enter only when he was making the atonement, and in his high priest robe of office, lest he die; (see Lev. 16:2–4.)

"And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy, until he come out," (Lev. 16:17.) NO MAN, and yet Aaron was a man. But acting as a mediator between God and man, he is made an exception. He is counted, by virtue of his office, as being neither God nor man, but a connecting link between the two. To God, he represents humanity: to humanity he represents God.

Blue Book p. 423.

BAPTISM, AND THE LORD'S SUPPER.

Inquiry is being made about repeating the ordinance of baptism by those who have come more fully into the gospel faith. Baptism being a figure of death and resurrection; if, when baptised, you believed in the resurrection; that God raised Christ from the dead; that because he lives, we shall live also; you have been baptised into the gospel faith. If ALL gospel truth must be believed before being baptised, then for eighteen hundred years there has been no true baptism. The apostle could not speak of spiritual things to the Corinthian church, they were babes, and carnal, (1 Cor. 3: 1.) Yet they had doubtless been baptised into Christ, else they were not even babes in Christ.

How much, think you, did the jailer and all his house know, from one sermon less than an hour long, and starting from heathen blindness?

If, believing on the Lord Jesus Christ, you have been "planted in the LIKENESS of his death," and raised to newness of life; observing the FORM of DOCTRINE once delivered to the saints, you have rendered obedience to Christ's command.

The apostle speaks of "the DOCTRINE of baptism," (Heb. 6: 2.) The act is not a doctrine, that is only obedience. The teaching is the doctrine, and there is but one "form" of the doctrine, instituted by the Head of the church; "Go ye therefore, and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost," (Matt. 28: 19, R. V.).

Those who understand the "one baptism," will understand the necessity of this formula given by the resurrected Christ. The one baptism being death and resurrection, this exact formula is required, because there are three agencies or actors: In resurrection, the Father quickens our mortal body BY His Spirit; and it is by that quickening, we are "made alive in Christ." And to be baptised (in figure) into the name of Christ, and to refuse to use the names of the power by which it is to be accomplished, and thus disobey the command given by Christ himself, is certainly a disregard of "the form of doctrine," although the outside of the platter may be kept clean, by carefully observing the planting in the LIKENESS of his death.

I refer to this, because there is a large body of christians who now reject two out of the three Names, baptising only in the name of Jesus; and think Acts 8: 16; and 19: 5, is authority for their disruption of the ordinance. In these texts, the original reads "They were baptised INTO the name of the Lord Jesus; (see also R. V.) The formula, HOW they baptised into his name, is not given; there was no need; they had not so soon forgotten how the Lord commanded it to be done. The simple fact that they obeyed the command, thus baptising them into the name, is all that is there stated. Not that they had revised Christ's formula, and instituted something new on their own account; but they gave these new converts gospel baptism as the Lord ordained; and thus "baptised them into the name of the Lord Jesus."

This new formula certainly has no Scriptural

foundation; the likeness of death is all right; but so far as water baptism has any relation to resurrection, it is null and void. It is a deliberate rejection of, and is dishonoring to God and his Spirit; a sin to be repented of. Why reject the two names, when it is the Father who is to quicken your mortal body, BY his Spirit? There is no other way to get into Christ, or to put on his name. If any of our readers have passed through such a mockery of baptism, I exhort them to repent and be baptised as the Lord ordained.

In departing from the faith once delivered to the saints, and being turned to fables; the church ceased to grow in spirit; and failed to rise above the carnal condition of babes. And like the Corinthians, they cannot discern the spirit of the word; not even the spirit of the Lord's supper. Indeed, some claim that the letter is the spirit of the word. That which Jesus says kills, THEY affirm, is that which gives life.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body," (1 Cor. 11: 28, 29.)

Probably no one ever partook of that sacrement "showing forth the Lord's death," who failed to think of the death of Christ. The natural man, if he were an infidel, could not partake with a company of christians, and not discern in his mind, a crucified Christ, even though he did not accept it as a fact. But the "natural man discerneth not the things of the Spirit, for they are spiritually

discerned." Then there is something in this ordinance which a natural man, or even a babe in Christ, cannot discern.

"Except ye eat my flesh, and drink my blood, ye have no life in you,"—no second Adam life, the only life recognized under the New Covenant. —If you partake worthily, you show forth the letter, the natural; but DISCERN the spirit, or true hidden meaning; hid from the natural man, lest he put forth his hand and take and eat and live forever. "I am the true bread that came down from heaven; if a man eat of this bread he shall never die." "'And the bread that I give is my flesh, that I give for the life of the world."

To eat, is to assimilate; the food becoming your own flesh and blood. The unborn child eats or partakes of the flesh and blood of its mother; we now have the old Adam flesh and blood. Made alive in Christ, "the second man Adam," is the hidden life on the spiritual plane. Your life being now "hid with Christ in God," by faith; you eat his flesh and drink his blood by faith. When made alive in Christ, at his coming; you partake of the flesh and blood of him who is the resurrection and life, i. e. the second man nature, in actual fact; you awake in his likeness; your body fashioned like unto his glorious body.

Jesus was a son of the Jerusalem of bondage, "made under the law." the old covenant. When he gave them the cup, he said, "This is the blood of the NEW covenant." And the bread is that which "came down from heaven," the resurrected body, "a house not made with hands, age-lasting, in the heavens,"—the holy place, being the

eat by faith now

first heavenly place.—The letter kills; the spirit giveth life. The letter shows forth his death; the spirit, the hidden meaning, that which the babes in Christ cannot discern; is that which, failing to discern, we fail to discern the Lord's body; that which we are to eat, by faith. To eat and drink the flesh and blood of the old covenant Jewish messiah, by faith, or any other way; has no virtue in it; "the flesh profiteth nothing." His body to which Paul refers is not that born of woman; he no longer knew that Christ, (2 Cor. 5: 16.) If we have THAT body and blood in mind, as that of which we, in any way partake, we are partaking unworthily. It is true, in the letter, showing his death, it represented the body broken for us; but its HIDDEN meaning is beyond the discernment of the natural man.

As to the time when we should partake, no command is given; nor is there any virtue in its oft observance. When instructing babes, it keeps Christ and him crucified, before their minds; and should be often observed. With those of full age as is now the case with us; my judgment is, to observe it, whenever we think we can benefit others by so doing. But by all means avoid passover days, thus continuing to observe feast days, or sabbath days of the "old covenant." (See Gal. 4: 10.) Worship after the newness of the Spirit.

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MELCHISEDEC.

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually," (Heb. 7: 3.)

The question as to who is Melchisedec? has never been fully answered in harmony with all the facts concerning him. The reason for which has been, as expressed in chapter 5: 11; "Of which we have many things to say, and hard of interpretation, seeing ye are dull of hearing." It is the Spirit speaking by the mouth of the apostle. Like the things which eye had not seen, nor ear heard, the interpretation is only for them of full age, as expressed in verse 14.

We have always contended that Melchisedec is one of the official characters of Christ, as he preexisted before being made flesh; "Who in the days of his flesh, when he had offered up prayers . . was heard in that he feared," (Heb. 5: 7.)

—The flesh, as spoken of in the New Testament refers to the natural man, that which is born of the flesh: The natural man, and the natural seed, contrasted with the spiritual man, and spiritual